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America

May 17, 1952
Vol. 87, Number 7

NATIONAL CATHOLIC WEEKLY REVIEW

"Come and see"

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Religious education and the Constitution (I)

The Everson doctrine was a time-bomb

ROBERT C. HARTNETT

Children's book roundup

Twenty-five for '52's young folk

ETHNA SHEEHAN

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PURVEYORS TO THE VATICAN BY APPOINTMENT

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Too late for negotiation?

On May 2 Secretary of State Dean Acheson sought to explain the recent U. S. abstention from voting for a Security Council debate on the Tunisia case (AM. 4/26, p. 97). The State Department was of the opinion, said Mr. Acheson in a letter to Representative Jacob K. Javits (R., N. Y.), that France and Tunisia should first attempt to work out their differences by direct negotiations. Failing that, the United States would probably revise its position and vote for debate on the problem. Solution by such means, of course, would be ideal. But is it still possible? For over a year the Tunisians have been trying to do what Mr. Acheson recommends. They thought that by negotiating with the French Government they could secure the internal independence guaranteed them in the 1912 treaty establishing the protectorate. Their recourse to the UN last February was a desperation measure which still left the way open for discussion, if only responsible Frenchmen had been willing to reconsider Tunisian claims. The French "reconsidered" by proclaiming a state of siege in Tunis, forbidding meetings of the Neodestour, Tunisia's independence party, and then calling on the Foreign Legion to put down the subsequent insurrection. Such ruthless police methods may have been capable of producing a reluctant obsequiousness among colonials in the last century—but not today. Neither do they create the atmosphere necessary for reasonable negotiation. Mr. Acheson seems again to be "waiting for the dust to settle" when in fact the storm is getting worse. The persistent Arab-Asian bloc in the UN is still busily seeking enough votes among the Latin-American countries to put the issue before the General Assembly. Hadn't we better join in this effort?

General Ridgway's roadblocks

Our public figures so seldom publicly acknowledge a shepherding Providence as to cast doubt upon the claim that this is a Christian nation. So we were edified and encouraged by the statement of General Matthew B. Ridgway when he was appointed to succeed General Eisenhower as Supreme Allied Commander in Europe. After graciously praising the abilities of General Mark W. Clark, who takes over his command of UN forces in Korea, General Ridgway concluded:

I pray for divine guidance as I assume my new duties in behalf of the service of my country and of the free world.

The General can count on the assistance of Him who said: "Ask, and it shall be given you." He is assured also of the loyal cooperation of his experienced Chief of Staff, General Gruenther, and of his even more experienced Deputy Supreme Commander, Field Marshal Viscount Montgomery. What will complicate and handicap his service in behalf of his country and of the free world are political factors beyond his control. Election-conscious Congressmen are even now hacking away at the foreign-aid funds needed to shore up the

CURRENT COMMENT

economies of our rearming allies. The reciprocal fears of the French and the Germans are delaying the development of the European Army upon which General Eisenhower's strategic plans are based. The continuing stalemate between Great Britain and the United States over the Middle East Command leaves NATO's right flank disorganized. In sum, the politicians at present block the road to General Ridgway's goal—the security of the West. Following his lead, we invite our readers to join us in praying God that those roadblocks may be removed.

Cautious consumers

The nation's retailers continue to be very puzzled and irritated by the average American's pronounced propensity to save. Since the big buying splurge of January-February, 1951, consumers have been doing a lot of "window-shopping," as one business publication puts it, but precious little buying. Meanwhile, according to the Securities and Exchange Commission, they have salted away in one form or another about \$13 billion. Only during the war years, when goods were scarce, did consumers ever before save at such a high rate. Harassed merchants have all sorts of explanations for this phenomenon—so have the baffled economists—but the two following cover most of the ground. In the first place, consumers are fairly well stocked up right now; and in the second place, they think that many of today's prices are outrageous, an insult to their intelligence as well as a threat to their solvency. In the first three postwar years consumers satisfied many of the wants which went unfulfilled from 1941 through 1945. Then in the two big buying binges which followed the start of hostilities in Korea they provided for a good many of their future wants. They provided so well for them that they can now afford to be "choosy" and wait for prices which in their judgment are fair and reasonable. That explains why a good sale is well patronized these days. In reality, consumers' pocketbooks are not half so tightly buttoned as worried retailers claim. In the first quarter of 1951, which was a record-breaking one, consumer spending was at an annual rate of \$208.8 billion. A month ago it was running at \$209 billion. Part of the retailers' trouble seems to be that after a decade of inflation and easy selling they have forgotten that Christmas and Easter come only once a year.

Labor's wage demands

Time and again in recent months we have been warned by business friends that wage demands have reached the point where they threaten the economy. The figures they quote, all taken from Government studies, do seem to indicate that labor is riding the gravy train with no regard for blind curves or dangerous crossings. Take the case of primary metals, where the average weekly wage is \$75.80. Or non-electrical machinery, where the wage is \$80.15. Or petroleum products, where the average wage is \$81.60. That looks like pretty big money, more than enough to give workers all the necessities of life and a good many of the luxuries besides. The weakness of such figures is that they represent something called *gross* weekly earnings, which is not the same thing at all as a worker's *spendable* wage. To place the current discussion of wages on a realistic basis, the Bureau of National Affairs recently made a study of the effects of prices and taxes on wages since 1939. It found, for example, that a worker in primary metals, after paying taxes, has a spendable weekly wage in 1939 dollars of \$32.67. That's a long way from his gross wage of \$75.80. Similarly, a worker in nonelectrical machinery has left only \$34.46, and an oil worker \$35.05. Comparable figures for textile and leather workers are \$21.08 and \$22.31 respectively. Nor does the allowance for taxes and the depreciated dollar tell the whole story. To arrive at the real "take-home pay" of a worker, it would be necessary to deduct from the above figures State and city income taxes, employee contributions for State disability insurance and union dues. The point in all this is not that workers are worse off than other groups—everybody feels the erosion of taxes and inflation—but that their wage demands are not nearly so unreasonable as many people suppose.

Controls up in the air

Six weeks ago the Senate Banking Committee was prepared to report out a bill continuing the Defense Production Act, due to expire June 30, for another year. In reporting this development we noted that while prospects were favorable for a reasonably good bill, nothing could be safely predicted. The "super-

charged political atmosphere along the Potomac," we observed, made all guessing hazardous (AM. 4/12, pp. 30-31). That was before the steel dispute rocked the country and Congress with it. For the past month Sen. Burnet R. Maybank (D., S. C.), chairman of the Banking Committee, has been ostentatiously marking time. The delay is intended, of course, as a warning to the President that unless the final steel settlement is satisfactory to the Republican-Southern Democrat majority in the Senate, he will get at best a weakened controls bill, and maybe no bill at all. A good many farm and business leaders are convinced, anyway, that the danger of inflation is behind us and that price, wage and credit controls can be safely jettisoned. That is what the American Farm Bureau Federation has been saying for some time, and that is what the U. S. Chamber of Commerce, in annual convention assembled, said only two weeks ago. Even the CIO now wants credit controls junked, though it continues to insist that wage and price controls are still needed. In this confused atmosphere anything can happen. If a respectable bill is eventually approved, it seems now that the sole reason will be the fear in every politician's heart lest a new inflationary spurt send prices skyrocketing before the November elections. That would make the voters mad.

Truman on Federal employees

The President's fighting speech of May 2, before the seventieth anniversary meeting of the National Civil Service League in Washington, came two years too late. If he had come out fighting in early 1950, soon after Senator McCarthy started his attacks on State Department employees, the entire issue of the fitness or unfitness of people in Government service might have had a better airing. The President should have admitted in 1950, as he has now admitted, that "we have had a few bad people turn up in Government, just as they do in business and industry." What the American people have demanded has been assurance that Mr. Truman really meant to prosecute "all those who have violated the criminal statutes." They still want to see such prosecutions carried through against every person, no matter how influential politically, involved in punishable wrongdoing. The President's very general observation that "we must always be vigilant in guarding the public service against the infiltration of disloyal elements" would not have satisfied the American people in 1950, but it is at least a positive, not a merely defensive, affirmation of policy. Mr. Truman's position would have been stronger had he admitted both two weeks ago and (more important) two years ago that some pro-Communists had probably escaped detection. He might also have admitted that his Executive Order 9835 of 1947, setting up the Loyalty Review Board, needed tightening and have tightened it then, instead of waiting until April 28 of last year. In early 1950, grossly exaggerated charges quite naturally provoked purely defensive rejoinders. In this sense the President was right when he charged

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the accusers with helping the Communists, as ill-advised anti-Communists often do.

... a few facts

Mr. Truman scored the following important points against critics of Federal employes. 1) Ninety-three per cent of the latter are now in civil service. (Civil service itself, he conceded, is no cure-all and needs continual improving.) 2) If other Federal merit systems are included, the coverage rises to 99 per cent. 3) Congress, wanting to preserve the disposal of patronage, has resisted reorganization plans even further extending civil service. The President again castigated the "patronage boys," as he did recently in pushing through the reform of Internal Revenue. 4) Seventy-eight per cent of all Federal workers are in the Department of Defense, the Post Office and the Veterans Administration. 5) More than 850,000, over one-third, of the total of 2.53 million civilians in Federal service are "artisans and skilled craftsmen," working in shipyards, etc. The President has his dander up over the indiscriminate "slandering" of the men and women who work for the Government. It is high time they had a champion, and if this speech is any indication of the way Mr. Truman intends to "throw the book" at their traducers, they now have an aggressive one. How successful the President will be in restoring the prestige of the Federal service, however, will depend as much on his long overdue housecleaning as on the fighting speeches he means to make.

And now oil

The strike of 90,000 oil workers on April 30 came as a surprise only because public attention was still focused on the legal pyrotechnics of the dispute in steel. Actually, the first rumblings in oil could have been detected early last February when the CIO Oil Workers and a score of independent unions pooled their resources to fight for a wage increase. Though their average hourly wage of \$2.12 is high compared with wages in other industries, the oil workers demanded a hike of 25 cents an hour, plus more generous differentials for night-shift workers. They argued that the industry could easily afford to sweeten the wage kitty because, despite higher taxes, it continues to break all previous profit records. Most of the companies consented to bigger shift differentials but refused to go beyond an increase of 10 cents in the hourly rate. Toward the end of February the unions postponed a strike at the request of Federal mediators. Shortly thereafter, on March 3, they again postponed the strike when President Truman intervened and referred the case to the Wage Stabilization Board. Since about 70 companies were involved, WSB suggested that the only sensible way to handle the dispute was to treat it as a single case. The companies turned down cold this industry-wide approach. They likewise refused to cooperate when WSB set up two panels to consider the dispute in as many key cases. Thereupon WSB threw up its hands and on April 16 re-

turned the dispute to labor and management for further collective bargaining. Then came the strike, which, according to the unions, immediately cut in half the nation's daily oil production of 6 million barrels. Care was taken, however, not to shut down California refineries, since these supply the Korean war front. Last week, as the unions cut their wage demand to 18½ cents an hour, WSB reasserted jurisdiction and asked that the strike be called off. Again, as in steel, collective bargaining had failed.

The Nation's journalistic ethics

Eyebrows were raised when Frederick Woltman in the N. Y. *World-Telegram* on April 24, and *Counter-attack*, an anti-Communist newsletter, on April 25, came up with the story that Presidential candidate Estes Kefauver and Gov. Theodore R. McKeldin of Maryland were to be featured speakers at a dinner-forum in Manhattan on May 25 sponsored by the *Nation* magazine. Cause of the surprise was the list of sponsors of the dinner. Among these, in addition to such stout anti-Communists as William Green, president of the AFL, and Jacob Potofsky, president of the Amalgamated Clothing Workers (CIO), were Prof. Dirk Struik, Rt. Rev. Arthur W. Moulton, retired Episcopal Bishop of Utah, Henry Pratt Fairchild, Langston Hughes, Thomas Mann and Vida D. Scudder. Prof. Struik is under indictment for conspiracy to overthrow the U. S. Government. Bishop Moulton attended the Red-sponsored "peace congress" in Paris in April, 1949 and was even offered the Stalin peace prize. Mr. Woltman was reminded of the old united-front days. What were a Presidential candidate and a conservative Governor of Maryland doing in such company? On April 29 Mr. Woltman gave the answer. Sen. Kefauver had been invited to the dinner, and on April 3 had refused. Miss Freda Kirchwey, *Nation* editor, had acknowledged his refusal April 9. Gov. McKeldin is traveling in Israel and his executive secretary in Annapolis, Md., had no record of his having been invited. When contacted by his office, the governor said he was not going to the dinner. The *Nation* certainly owes some explanation of this imbroglio to Senator Kefauver and Governor McKeldin, not to mention the public.

Russia prods Hungary

Russian pressure is generating a great deal of heat and some light in Hungary. A special report of the Cominform's Council for Mutual Economic Aid, the work of a 48-member committee which has been checking on Hungarian production statistics, has fallen into the hands of Western journalists. According to C. L. Sulzberger, in a dispatch from Paris to the *New York Times* for May 5, the report shows Hungary negligent in carrying out the current five-year plan. The Soviet report charges Hungary with forging data to prove that production was better than it actually was. The Cominform committee rebuked the Hungarians for not making wider use of Stakhanovist speed-up

methods, for the low output of individual coal mines and for using a higher quota of raw materials in their factories than Soviet experts prescribed. This new Russian pressure for higher rates of production in Hungary is probably connected with the enforcement of the recent decree requiring total mobilization of Hungarian farm labor. The utter subservience of Deputy Prime Minister Rakosi's Government to the economic and military plans of the Kremlin is clear. Rakosi himself had admitted this subservience in his speech of August 17, 1949 when the Hungarian Parliament ratified his new Constitution. "The Soviet Union," he then revealed, "has been helping the Hungarian People's Democracy in political, economic and cultural fields, sending and receiving various delegations and sending experts." The five-year plan which Rakosi inaugurated on December 31, 1949 set as its goal a 280-per-cent increase of heavy industrial output and a 150-per-cent increase in light industry, as compared with 1949. The "help" of the Russian experts in achieving this goal, of course, is the help of a driver lashing his weary pack animal to extract the last ounce of work from it.

Backward areas threaten peace

In a recent address before the American Academy of Arts and Sciences, Francis B. Sayre, U. S. Representative in the UN Trusteeship Council, expressed the opinion that our handling of the problems of the world's under-developed areas in Asia and Africa affects directly the question of world peace or war in the twenty-first century. Dr. Sayre presents formidable evidence. He instances three potent sources of unrest in these vast areas: appalling human need for the basic necessities of life, deep-rooted racial hatreds and the surging forces of nationalism. These widespread disorders present serious and long-range problems which would not be solved by the collapse of Russia as a world Power. Asians and Africans want independence, self-respect and a chance to live like human beings. A mere declaration of their political autonomy offers no solution to their internal disorders, for there can be no genuine freedom and stability if a nation is unprepared for its own responsibilities. Especially through its Trusteeship Council, the UN is doing excellent work in preparing the peoples of under-developed areas to rise to a political freedom accompanied by economic, social and educational advances. Our American programs of technical assistance, independent of the UN, have also proved their worth. One disturbing note, however, deserves close attention. Some UN officials are reported to feel that the effectiveness of the U. S. Point Four programs is hampered by our assumption that American techniques alone are worth exporting, that the American way of doing things is always the best way for everybody, everywhere. We could save money and accomplish more, it is argued, if we let UN agencies administer Point Four through officials long acquainted with the areas we are trying to improve.

WEST GERMAN JIGSAW

Day-by-day journalistic reports on the developing situation in West Germany have been blowing alternately hot and cold. One day Chancellor Adenauer is said to have lost control even of his own party. The next day he is still in the saddle. The contractual agreement between Bonn and Western Europe will (will not) be signed by the end of May. It then will (will not) be ratified by the respective Parliaments, especially by Bonn's *Bundesrat*. The Big Three will (will not) agree to at least preliminary talks with Russia on national elections for all Germany, and these talks will (will not) indefinitely block the integration of West Germany with free Europe.

The reports, however, do add up to two conclusions. First, the Germany situation is complex and in flux and nobody has all the answers. Second, the day-by-day reports confound the confusion by jumping to ill-digested conclusions.

Here are some of the conclusions that were reached one day by the daily press, only to be reversed the following day.

Local elections in the *Land* of Hesse on May 4—important as a test of Adenauer's popular support on the matter of "integration first"—gave the Social Democrats, who strongly oppose that policy, 38.5 per cent of the votes, more than the combined percentage of the three Government coalition parties. A setback for Adenauer? Well, in a strongly Socialistic *Land*, the Socialists gained only 34,629 votes over two years ago, whereas Adenauer's Christian Democrats picked up 45,989 tallies. Dr. Adenauer is quite obviously not out of the saddle yet.

Again, Britain has led the Big Three in taking a strong stand against any further concessions to Bonn in the drafting of the contractual agreement that will replace the Occupation Statute. This was interpreted as a further sign that Adenauer was about washed up, since his ability to carry his coalition along on integration first had depended largely on his ability to win concessions. However, under the terms of the contractual agreement, which were made public on May 6, it seems that the Big Three have made concessions broad enough to absolve Adenauer from any accusation of being more European-minded than German-minded.

Finally, when it was rumored that the Big Three, under U. S. prodding, were going to agree to talks with Russia at the top level, Adenauer was again reported slipping, as he wanted nothing but preliminary talks before the *fait accompli* of integration. This threat was minimized when the United States agreed to adopt an easier pace and recommend only the establishment of an international commission to examine the possibility of free elections.

The conclusion, it seems, is that Dr. Adenauer, despite the present storms, and the daily and perhaps exaggerated reports of their violence, is still steering West Germany to union with the West by the end of May.

WASHINGTON FRONT

SIGN OF PROGRESS. Two weeks ago, in this space, it was stated that the nation's capital city was probably "the worst-governed city in the country." Part of that column was run as an editorial by the *Washington Post* on May 1 under the ambiguous title "Advertisement." It is a pleasure now to be able to report that some progress may be made as the result of a new plan.

There were really two plans. One, made by the Budget Bureau, of all people, at the urging of a professional group in Chicago, proposed the city-manager plan. The three Commissioners of the District had already come up with another plan. This plan streamlines the city administration in an intelligent manner, but, of course, it still leaves the city at the mercy of Senate and House committees. Its principal innovation is the addition of a citizens' advisory council with as yet undefined powers. The President and a House subcommittee came out in favor of it.

HEADLINE OF THE WEEK. "Truman Discloses Knowledge of History." This intriguing information was disclosed by the *Washington Post* at the head of its seventh installment of William Hillman's best seller, *Mr. Truman*. The knowledge of history disclosed by Mr. Truman was this: "I do not think that there is as great a percentage of fundamentally crooked people now as there was in the Middle Ages. I think the most scandalous period ever in the history of the world was the Dark Ages [*sic*], because the people did not have the education and the background to know what was right from wrong." (St. Thomas Aquinas, St. Bonaventure *et al.* take notice.) Catholics will simply love that. This disclosure of Mr. Truman's Knowledge of History may just as well as anything else account for his refusal to run.

SPOONERISM OF THE WEEK. "I envy you your youth and opportunity. Most of you, I am sure, feel the world is in a mell of a hess." Chief Justice Fred Vinson to his legal fraternity brothers in Washington on May 3, as reported in the *Washington Sunday Star* the next day. Whether it was a joke, a misprint or a boner, the paper did not say.

TELEVISION STAR. The White House almost came tumbling down some three years ago, when a piano's legs came through the ceiling and Mr. Truman's bed almost dropped into a DAR meeting. On May 3, the President himself led a conducted tour of the reconstructed White House—a "teletour," as the *Washington Post* called it. This gave some TV viewers the idea that the President may find himself a new career after January.

WILFRID PARSONS

UNDERSCORINGS

Sister Francis Augustine Richey, Ph.D., professor of philosophy at the College of St. Elizabeth, Convent Station, N. J., has been named a member of the editorial staff of *The New Scholasticism*, organ of the American Catholic Philosophical Association. She is the first sister to be so honored.

► On Saturday, May 24, the Catholic University of America Library will sponsor a one-day symposium on problems of the contemporary Catholic trade book. Panel discussions will be concerned with the relationship of libraries to authorship and publication, the bookseller's attitude, the problems of authorship and the reviewer's view of authorship and publishing. Frank Bruce of the Bruce Publishing Company will be general moderator of the sessions.

► Rev. Daniel Cantwell, Chaplain of the Chicago Catholic Labor Alliance, hopes to make the Labor Day Mass more significant. The Leaflet Missal Press has informed Fr. Cantwell that a leaflet missal for the Labor Day Mass, with a special cover and introduction, can be printed if advance orders of 100,000 copies are guaranteed. Those interested may reach Fr. Cantwell at 21 West Superior St., Chicago 10, Ill.

► Among the most neglected of Americans are the Navajo Indians. Their desperate situation is graphically described in a pamphlet, *The Navajo Problem, a blot on modern civilization*, issued by The Marquette League, Catholic Indian mission-aid organization, 289 Fourth Ave., New York 10, N. Y. The pamphlet is available without cost to those who request it.

► On May 4, Rev. Edmund A. Walsh, S.J., vice-president of Georgetown University, founder and regent of its School of Foreign Service, was given a reception by faculty and students in celebration of his fiftieth year as a member of the Society of Jesus.

► The census figures for 1951 of the Federal Bureau of Statistics indicate that Catholics form the largest religious group in Canada, some 43 per cent of the total population. While there has been an increase of more than one million Catholics in Canada during the past decade, the Catholic proportion of the entire population remains practically unchanged.

► Newest addition to the literature of Esperanto is a translation of the *Spiritual Exercises* of St. Ignatius. The original autograph text was used as the source.

► Parks College, the first Federally approved aviation school in the United States, will celebrate its silver jubilee in July. In 1946, ownership of the college was transferred by its founder, Oliver Parks, to St. Louis University, St. Louis, Mo. In 1951, the Air Force ROTC Unit at Parks College of Aeronautical Technology of St. Louis University was ranked Number One school of the nation by the Continental Air Command.

R. V. L.

To the high court

Before very long the Supreme Court of the United States may have solved, at least to a notable degree, one of the most perplexing and momentous issues in our constitutional history. As a result of President Truman's seizure of the steel industry on April 8, the nine justices must decide how much authority was given to the President by the Constitution when "the executive power" of the Federal Government was vested in his office.

It is possible, of course, that the court will analyze his authority as Commander in Chief to see whether that "implies" the right to seize an entire industry when such seizure becomes the only way to maintain an uninterrupted supply of arms to our fighting forces and to our allies.

The high court must reach a decision about the existence of these sweeping powers, not under the circumstances of a war declared by Congress, but of a war technically defined as a "police action" carried out in accordance with this nation's responsibilities as a member of the United Nations. The existence of the peril to peace presented by the Soviet and its allies, not only in Europe but in Asia and the Middle East, as well as our commitments under mutual-defense pacts (such as NATO), will also have to be taken into account. A world vastly changed by two great wars and the rise of a powerful and aggressive totalitarian state may well call for a vast expansion of Presidential powers.

The court, of course, will have to find warrant for such an expansion, if it decides in favor of the President, in our Federal Constitution. U. S. District Judge David A. Pine on April 29 declared himself unable to agree with the claims of the Department of Justice in its attempt to justify the President's action. He therefore ruled the seizure illegal.

The very next day, however, the U. S. Court of Appeals in Washington granted the Government's petition for a "stay" of Judge Pine's preliminary injunction. This 5-4 decision gave the Government's attorneys until 4:30 P.M., Friday, May 2, to appeal to the Supreme Court to take jurisdiction. Naturally, they appealed, and their appeal was granted. On Thursday, May 1, the Court of Appeals refused an industry request to attach a wage freeze to its stay order. At the behest of the President, the Steelworkers rescinded, on Friday, the "cease-work" order that had shut down the steel mills on the heels of Judge Pine's ruling. By Monday the whole purpose of the President's action—to keep the mills producing steel—was again being achieved.

From a long-range point of view the most important action of this action-packed week may have been the issuance on Friday of a little-noticed memorandum by the Court of Appeals. It explained why the five judges had voted to counteract Judge Pine's injunction. They relied, it was revealed, on phrases in Supreme Court decisions upholding the authority of the President to

EDITORIALS

"impress" private property into the public service "in cases of extreme necessity in time of war or of immediate and impending public danger . . ." Because of the latter phrase, they judged that there was "at least a serious question as to the correctness" of Judge Pine's decision. At least this much is certain, in our opinion: no court ever before attempted to narrow the scope of the President's power to the degree Judge Pine did.

The Supreme Court's order of May 3, taking jurisdiction and assigning May 12 as the date on which it would hear arguments, not only granted the Government a review of Judge Pine's decision but granted the industry one important request—a ban on the Government's plan of allowing wage increases to the Steelworkers. So until the Supreme Court reaches a decision, no wage rise can be awarded by the nominal possessors of the steel industry, the Federal Government. Labor and management will hardly come to terms until after the high court has untied the legal knots in the steel tie-up.

We agree, Mr. Olds

On Monday morning, May 5, more than 700 stockholders, an unusually good turnout, gathered at the Union Club in Hoboken, N. J. for the annual meeting of the United States Steel Corporation.

The proceedings were lively throughout. An attempt was made from the floor to switch the meeting place from the traditional site in inconvenient Hoboken to more accessible Manhattan. The attempt was easily beaten. So was an effort to have management discontinue stock options to corporation executives until the legality of these plans had been clarified. At one point a stockholder raised a question about the \$55,000 annual pension for which Irving S. Olds, Chairman of the Board, becomes eligible this year. Mr. Olds, who presided at the meeting, answered that his pension arrangement was not a matter for the decision of the corporation's owners but was wholly up to the discretion of the Board of Directors.

Throughout the meeting the gentle springtime Jersey air was disturbed by vivid denunciations of President Truman's seizure of the company's far-flung properties. Mr. Olds himself set the tone of the gathering when he said:

We meet today under most disturbing black clouds which, until finally dispelled, threaten the freedom of this corporation as a private enterprise, as well as the freedom of all American industry.

With this grave estimate of the present impasse in steel, we are inclined to agree, although for a reason quite different from the one uppermost in Mr. Olds' mind. He was thinking about the Presidential right, asserted by Mr. Truman, to seize private property to avert a national disaster, which the Supreme Court will judge within the fortnight. We are thinking about something else, something a harassed President of the United States told the leaders of the steel industry and the heads of the United Steelworkers of America a week ago Saturday when both parties met at the White House.

Mr. Truman had called them together in a last, supreme effort to make the institution of collective bargaining work. Toward the end of an earnest, nine-minute exhortation, he said:

Gentlemen, the eyes of the nation are upon you as you meet here in the White House today. You represent two powerful economic groups who have contributed immeasurably to the greatness of our country. You have great power; and, because of that fact, you all have great responsibility. You have achieved your strength in a democracy which places its faith in the ability of its people to work out their own problems as reasonable men in the national interest. I urge you to reaffirm that faith by settling your differences now in this time of critical national need.

Those men gathered there in the President's Cabinet Room did not meet that challenge. They did not reaffirm our faith by working out their dispute in a democratic manner. The news arrived, late that evening, that the Supreme Court had decided to review Judge Pine's ruling on the seizure of the steel industry and, pending its decision, had enjoined the Government from making any changes in the wages and working conditions of the steelworkers. Thereupon all possibility of agreement vanished. The management delegation, elated over the news, immediately lost interest in the proceedings. It decided that it was in the industry's interest to wait and see what the court had to say. By Monday morning the collapse of collective bargaining was complete.

In our judgment this is something to worry about. There is, as Mr. Olds says, a dark cloud over the industrial scene. There exists in the steel dispute, indeed, a threat to the continued freedom of American industry, and of American labor as well. For if groups holding great power in our society cannot learn to live together and to use their power with due regard for the national interest, especially in fateful times like these, then those groups are doomed by their own blindness.

The correlative of power, as President Truman warned steel labor and management, is responsibility. Where responsibility is rejected or ignored, there the American people will see to it that power is suitably curbed and subjected to the general welfare. That means growing Government control over both industry and labor.

Has Mr. Olds ever thought of that?

"Cutting off our arm"

Last month the House of Representatives slashed nearly \$5 billion from the \$51 billion requested by the President for the defense establishment in fiscal 1953. In an election-conscious economy mood, the House went even further in what the *New York Times*, no advocate of wasteful Government spending, called its "gamble with national security." It placed a ceiling of \$46 billion on defense spending, as distinguished from contract authorizations, for the coming fiscal year. The meaning of this limitation is that, regardless of commitments already made, the Defense Department will not be able to spend in fiscal 1953, *even from monies already appropriated by Congress*, a cent more than \$46 billion.

The effect of this double-barreled action by the House on our air power was detailed on May 3 by Thomas K. Finletter, Secretary of the Air Force. Testifying before Senator O'Mahoney's subcommittee of the Senate Appropriations Committee, the Secretary noted that the President requested \$20.7 billion for the air arm in the fiscal year beginning July 1. He reminded the Senators that this was less than the nation's military leaders deemed necessary for our security. For reasons which seemed compelling to the President and his advisers, the defense program had been stretched out a year, so that the \$20.7 billion figure represented not what the Joint Chiefs of Staff wanted, but a cutback in their original goals. In specific terms, the "stretch-out" meant that the expansion of the Air Force to 126 combat wings, originally scheduled for mid-1954, would now be delayed to mid-1955 at the earliest.

The Secretary made it emphatically clear that the House cuts and the ceiling on expenditures were superimposed on what were already risky cutbacks. To meet the running expenses of the Air Force and to pay for planes and equipment already contracted for, Secretary Finletter's department planned to spend in fiscal 1953 somewhat more than \$19 billion. This was entirely apart from the obligating of new funds. Under the \$46-billion ceiling imposed by the House, however, the Air Force could spend only \$17.4 billion. If allowed to stand, this would mean that the goal of 126 combat wings would have to be pushed back beyond mid-1957. Pleading with the Senators not to concur in the House gamble, Secretary Finletter said:

This is the turning point in the decision as to whether we are going to have the kind of air force that will deter war or save us if we do have war.

Against a broader background, Secretary of Defense Robert A. Lovett painted a similar picture of the disastrous effects of the House's economy. Of the \$52 billion in cash from the Treasury which the Defense Department contemplated spending in fiscal 1953, more than \$31 billion had been earmarked for payment on completed items which had been ordered during the two previous fiscal years. The House ceil-

ing on spending would seriously disrupt these plans. It would entail a loss to the Army of 3,100 medium tanks and the closing of two tank production plants. It would delay by two years the date on which the Navy could be considered ready to deal with potential threats. In the replacement of obsolescent jet aircraft, it would mean a loss to the Air Force of ten combat wings. The Secretary said that to live with the \$46-billion ceiling would be like "cutting off our right arm to save the cost of one sleeve of our coats."

So much, then, for the civilians who are immediately charged with the duty of readying the armed forces of this country for any eventuality. At the risk of wearying the reader we have given their testimony at some length. To us it seems convincing and decisive. In a matter of this kind, where billions are involved and a certain amount of secrecy is required, the average citizen can scarcely reach an informed judgment. In the last analysis he has to trust someone.

For our part, despite some evidence of waste in the defense establishment, we prefer to trust men like Robert Lovett and Thomas Finletter rather than accept the opinions of ballot-wise Congressmen. We hope the Senate, where political pressures are less acute than they are in the House, will agree with us.

UN's propaganda victory

A stepped-up Communist propaganda war emanating from Radio-Peiping on May 5 cast a gloomy shadow over the future of the truce talks at Panmunjom. Now that 100,000 anti-Communist PW's have expressed their intention of "forcibly resisting" repatriation (AM. 5/10, p. 149), the enemy has again become defiant. Both sides have apparently reached the point of no return—the Reds because compromise on the PW issue would mean an embarrassing loss of prestige throughout Asia, the UN because compromise would violate justice and humanity.

As the following excerpts from leaflets dropped behind enemy lines imply, we have pledged any anti-Communist soldier laying down his arms a protective haven:

LEAFLET No. 1030. Do not be deceived by the false propaganda of the Communists. They will still try to force you to death. Do not obey them. Live and await the glorious day of freedom.

LEAFLET No. 85951. Do not become a ghost in a foreign land! Choose the road that leads to safety and life! Escape your unit now and come to the UN lines.

Such were the promises which led the anti-Communist PW's to choose the side of freedom. Their choice has been a tremendous propaganda victory for us, which the Voice of America has already wisely begun to exploit. It has exploded the myth of the Chinese "volunteer" in Korea. To surrender now on the prisoner issue would mean a loss of these advantages. Worse still, it would mean a denial of our pledged word.

Less confusion on FEPC

When the leader of the dissident Democrats, Senator Richard B. Russell of Georgia, announced on the eve of the Florida primary that he would not leave the party because of a fight over the civil-rights issue, he raised a faint hope that the matter might be debated by the candidates on its merits.

If the civil-rights issue is honestly discussed, two different aspects of the case will be kept distinct, even though they are closely related. One of these is the politically charged question of national fair employment legislation. The other is the demand for some form of local or State legal provision against refusal of employment or union membership to qualified workers on the score of race, color or creed.

Senator Russell and other foes of FEPC are alarmed at the idea of any compulsion being exercised against Southern employers. But when they raise these objections, it is not always easy to see whether they are talking of national pressure being exercised upon something which they consider to be strictly a matter of States rights and regional folkways, or whether they are objecting to the idea of any such fair employment legislation even if it were enacted by their own communities. Their case against "outside interference" would be much stronger if they could show that they were concerned about the problem themselves.

In a recent address, the Most Rev. Francis J. Haas, Bishop of Grand Rapids, referred to the successful effects of the accident compensation law first enacted in New Jersey in 1911, which took accident cases out of the courts and gave rise to similar legislation in every State in the Union. "Applying this conclusion to racial injustice," said the Bishop, "one can say that the underlying sentiment of our people is against discrimination in employment, and they will see that this sentiment is embodied into law."

The standard objections to any form of anti-discrimination legislation are easily answered. Its prime objective is not to abolish prejudice but to prevent the type of action that is impaired by prejudice, which nobody, even among the most antagonistic, is willing publicly to defend. Just laws, intelligently and tactfully administered, are not a substitute for the all-imperative educational process, but they are an invaluable aid to it. Fair employment legislation does not require an employer to hire a particular percentage of members of any minority group. It requires only that employees shall be selected on the basis of their qualifications, and not disqualified for unfair reasons.

America may still have a long way to go before it can boldly face the rest of the world and announce that the nation as a whole is ready to protect the right of every American and his family to "equal opportunity." But we shall be cleared of no small part of our international disgrace if we can show that the individual States, of their own accord and initiative, are out to protect the least quite as much as the most powerful of their citizens.

"Come and see"

Most Rev. Charles F. Buddy

"CATHOLICS ARE CLANNISH and too smug. They hold themselves aloof in a closed organization." This oft-repeated criticism has recently been aired on a national scale. Just how much of it is deserved? Does our subconscious attitude warrant such criticism? In an effort to see ourselves as our non-Catholic neighbors see us we may be helped by a few incidents from real life.

"Father, we have a criticism to offer."

"All right, shoot," said the Padre. It was the conclusion of an information forum that had lasted two and a half months. Two traveling men faced the priest who had conducted this forum.

"You people are too slow," said the salesman. "You have the truth. Why don't you go out and sell it? We are amazed at the clear-cut, sound doctrines of the Catholic Church. You have plenty to give—shout it from the housetops! We intend to be baptized. Had we known you have what you have, we would have been Catholics twenty years ago. Why were we deprived of it?"

Recently, while en route to the East, I was asked by a man sitting opposite me in the observation car: "Are you a Catholic priest?"

"Yes, sir."

"Father, could I speak to you?"

"Certainly. How can I help you?"

"Is it difficult to become a Catholic?"

"Not at all. In fact it is easy."

"I am not so sure of that. You Catholics are so clannish."

"We are not clannish but tenacious. Why do you think we are clannish?"

"Because for years my wife, my two daughters and my son have wanted to be Catholics. Somehow they could not get the right start nor find an opening. Several hints to Catholic friends, among them well-educated neighbors, brought no encouragement. Never have we been invited to your church and, of course, we didn't feel like barging in."

I Had to Know, the gripping life story of Gladys Baker, famous foreign correspondent, tells of her valiant struggle for "a faith to live by." Through the book runs this significant theme: "I was isolated in a cold, blue void where neither light nor warmth could ever reach me." Millions of our fellow-Americans still languish in the same void where neither light nor warmth reaches them.

The fact is we are too slow—too hesitant about sharing the truth with others. An analysis of official statistics shows about one conversion to 274 Catholics. Take a look at the record as announced by the Official Catholic Directory for the past five years:

Bishop Buddy of San Diego, Calif., believes that American Catholics have allowed a "wall of separation" to be erected between themselves and their non-Catholic neighbors. The priests and people of his diocese have successfully breached that wall—with what happy results the Bishop's article shows.

Number of Converts

1947.....	100,628
1948.....	115,214
1949.....	117,130
1950.....	119,173
1951.....	121,950

The Church in the United States has concentrated so exclusively on those within the fold that it has, to a large extent, neglected those without. This has created the impression that we are some kind of a closed organization, rather exotic and mysterious and perhaps superstitious and subversive. Specifically, how many non-Catholics in a given community have ever seen the inside of either a Catholic church or a Catholic school?

During National Education Week last year, our diocesan superintendent of schools, in cooperation with the pastors, invited members of the public school board and non-Catholic neighbors to visit our parochial schools while in session. They expressed the utmost surprise not only at the physical set-up but at the complete and thoroughgoing courses in secular subjects. These highly intelligent visitors had been under the impression that our schools taught religion only.

Any strategy which concentrates exclusively on members of the fold has a rather dim future. We are quite a small minority of the American people—somewhere around seventeen per cent. American society outside the Church is dominated by secularism and accepts such immoral customs as divorce and birth control. It will be extremely difficult for us to make any great progress, or even to hold our Catholics, so long as we must live in such an unfavorable environment. It would be the part of wisdom to try to create better feeling and understanding, not to speak of making converts, in the dominant sectors of the society in which we live. Otherwise our attempts to build a Christian social order will be largely frustrated.

Obviously the clergy, overworked in their daily grind of exacting duties, cannot easily reach potential converts; but they can teach their parishioners to do so. The influence of the laity in winning non-Catholics to the Church cannot be overestimated. The majority of our people need only a little encouragement from their pastors to make them zealous apostles. The enemies of truth have effective organization and methods. Boldly and persistently they spread falsehood and error. The children of light should not let them win by default.

We preach sermons or write essays deploring the lack of religion. These make few converts. We hold greatly overrated national conventions and waste small

fortunes publishing books containing the papers read at these conventions. Why not put this energy into a plan for bringing the truths of religion to non-Catholics? "Faith, then, cometh by hearing; and hearing by the word of Christ" (Rom. 10:17).

To fulfil the command of our Divine Lord, "Go and teach all nations," we should actually go out and make certain that all non-Catholics living within the parish boundaries, or within the entire diocese, have been given an opportunity to hear the truth and to examine the credentials of the Church. Every Catholic has a number of non-Catholic friends—neighbors, business associates, members of social clubs, etc. Many of these would welcome a gesture of kindly interest in the matter of religion. Why should Catholics be timid about it? With a minimum of courage and confidence they can and do become articulate and informative. Although not equipped to answer all queries, they can at least point the way to an information forum. They can at least stress the benefits of their religion, the peace and security it brings them.

Evidently a systematic, thorough-going, door-to-door and floor-to-floor campaign for non-Catholics is indicated. The distribution of leaflets and pamphlets promotes a certain amount of interest among a limited number. But this method alone cannot get the desired results. The same may be said for the correspondence courses directed by our seminaries and other centers. While these have achieved splendid results, something on a larger scale is needed. What is it? The personal, friendly call cordially inviting the non-Catholic to the information forum and to Masses and devotions in the parish church. *An information forum established in every parish hall or rectory is an essential adjunct.* A fixed time and a convenient place of assembly must be made available for non-Catholic inquirers.

Acting on these convictions, the priests of the Diocese of San Diego in September, 1951 projected a diocesan-wide campaign for converts. It was more thoroughly organized than any fund-raising drive in that diocese ever was.

It began by a crusade of prayer—six weeks of public novenas, a triduum for the children of grade- and high-school levels, essay contests, debates, discussions and theological conferences. Two attractive pamphlets, *Why Not Share The Faith?* and *You Can Win Converts*, by Rev. John A. O'Brien of the University of Notre Dame, were given to prospective workers. The Queen's Work, the Paulist Press, the Benedictine Sisters of Perpetual Adoration at Clyde, Mo., the Vista Maria Press and other sources supplied substantial and interesting reading material for distribution. The secular press cooperated generously by giving prominent space to a dozen related articles. Days of recollection, retreats and missions for non-Catholics were held.

Father O'Brien graciously responded to our appeal to come out and give the campaign a shot in the arm. This zealous priest, who has spent forty years of work in the convert apostolate, took the invitation as a challenge. Notre Dame excused him from his duties for one month and thus became a part of our effort. With contagious enthusiasm, Father O'Brien spearheaded the drive for converts in every corner of this large diocese of over 35,000 square miles. He worked day and night giving conferences to priests and laity. Stimulated by the results and intent on seeing the movement spread, he is preparing a book on this subject.



In the meantime, the organizational work got under way. This included the formation of lay committees in every parish, under the chairmanship of the pastor. The latter briefed his committees intensively on the technique of a tactful approach. Parishes were measured off into square blocks, to each of which a captain and a lieutenant were assigned. In the country places, districts and areas were designated instead of square blocks. Special "calling cards" designed to

get a report on each visit were used by the block captains and lieutenants. These were filled in and returned to the pastor. Each parish center became a separate powerhouse for the campaign.

The success of this campaign did not depend on the telephone or the U. S. mail service. It was a crusade of footwork and ringing doorbells, of personally visiting every non-Catholic who could be reached. In most cases the visit was made by a married couple, who introduced themselves somewhat as follows: "We are your neighbors from just around the corner. We've been wanting to drop in to say hello. We have nothing to sell, no pamphlets nor books, and we are not taking up a collection. You know we Catholics have acquired a rather bad reputation for being clannish. We would like to correct it. If we did not show some love for our neighbors, we would be false to the fundamentals of our religion. Be assured of a welcome in our church and at the information forum held in our parish hall every Monday and Thursday at eight o'clock. Whatever our religion has to comfort and sustain people, especially in this crisis of world confusion, we want you to enjoy. Here's a letter from our pastor who will pay you a personal visit if you so desire." The letter from the pastor renewed the invitation to the church and forum and listed the hours of Mass and devotions.

This type of approach invariably met with a gracious response. In some cases the canvassers even offered to accompany the non-Catholics to church and/or the information forum. Our coordinated effort opened the way for churchless people to discover the Catholic religion and gave them an opportunity to hear its saving doctrines.

The results were amazing. Two hundred fifty-one priests, working tirelessly, determined to leave no stone unturned. Our lay apostles visited over 95,000 homes. Individual Catholic actionists, enthusiastic and eager in the quest for souls, called on as many as 300 homes. The Knights of Columbus, Catholic Daughters and parish societies swung into action. Only about five per cent of the people called on resented it. Some of these failures resulted from our not making a tactful approach.

By and large, our non-Catholic neighbors were pleased and surprised at the interest manifested in their spiritual well-being. One young man called at a rectory and introduced himself by stating: "The other evening a young Catholic called at our home to invite our family to your church. It was the first time in our lives that anyone was concerned about our spiritual welfare. The neighbor who called on us was factual, discerning, courteous and sincere. I would like to learn something about the Catholic religion." These examples could be multiplied.

A summation of the results speaks for itself:

Number of parishes with resident pastors	119
Number of parishes actively participating in campaign for converts	111
Number of priests in diocese	274
Number of priests engaged in campaign	251
Number of square blocks canvassed	4,694
Number of rural districts canvassed	1,121
Number of non-Catholic homes visited	95,054
Number of non-Catholics who expressed interest in taking instructions	6,118
Number of non-Catholics actually taking instructions	1,946
Number of lapsed Catholics who returned to the faith (approximate)	4,784
Number of information forums organized throughout the diocese (in addition to private instructions)	149*

*This figure includes classes organized in hospitals, military installations and other institutions. Some parishes run two forums.

In February, 1952, the Legion of Mary affiliated with Our Lady of the Sacred Heart Parish in San Diego sponsored a day of recollection for non-Catholics. Of the 2,000 invited by personal contact 500 responded. The above figures are revealing. There is great spiritual hunger in the world. Only the true religion can satisfy this hunger. "Feed my lambs, feed my sheep." "Go and teach all nations." The great masses of our laity are ready to go. Given enlightened leadership and encouragement, they form a tremendous phalanx to extend the Kingdom of God on earth. It can be done.

Those who are deceived by falsehoods and fantastic calumnies against the Church do not subscribe to our Catholic weeklies. Like millions of the ill-informed, they lack access to factual evidence. Bigotry stems from ignorance and fear. "What you're not up on, you're down on." The remedy lies in truth and charity. The most compelling answer to unbelievers and sowers of discord is the cordial invitation: "Come and see."

Religious education and the Constitution (I)

Robert C. Hartnett

MONDAY, APRIL 28, 1952 will go down as a landmark in American constitutional history. On that date the U. S. Supreme Court, by a 6-3 decision, put limits on the sweeping ban on "aid to religion" it had laid down five years earlier and upheld the New York type of "released time" religious teaching. The case was that of *Zorach v. Clausen et al.* (members of New York City's Board of Education).

Tessim Zorach and Esta Gluck, Brooklyn parents, had challenged the constitutionality of New York State's "released time" law, which permits off-the-premises religious instruction of public-school pupils one hour each week during school hours. The plaintiffs are said to have children attending, respectively, Protestant Episcopal and Hebrew Sunday schools. What they objected to was adjusting the public-school day for purposes of religious training by private groups.

The case was on appeal from State courts. The New York Court of Appeals, with one dissent, had held the RT program constitutional last July (AM. 8/4/51, p. 433). The eyes of all those concerned with Church-State relationships under our Constitution were turned toward our highest tribunal in Washington. Would the court extend or limit the McCollum decision? More broadly, would it interpret our Federal Constitution as requiring almost unlimited secularism in public education, and, indeed, in American public life generally? Or would it interpret our law as allowing enough cooperation with religionists to introduce a religious leaven into public education—if only through the release of pupils one hour a week for this purpose?

EVERSON-MCCOLLUM BACKGROUND

The importance of the Zorach decision calls for an entire article on the constitutional and social setting in which it was rendered. A separate article will treat of the majority and minority opinions in this recent case.

In the *Everson* (1947) and *McCollum* (1948) cases, the Supreme Court adopted and applied a truly revolutionary doctrine of "separation of Church and State" under our Constitution. Let us re-examine exactly what it was.

Everson v. Board of Education of Ewing Tp. (New Jersey), decided on February 10, 1947, was the famous "bus ride" case. At issue was a State statute which allowed local school districts to reimburse parents

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from tax funds for the cost of bus rides for children attending nonprofit, nonpublic schools, such as parish schools. The court divided (5-4) in favor of the constitutionality of the New Jersey statute.

Though close, the decision satisfied the proponents of nonpublic religious schools. It was the constitutional doctrine which Justice Black then evolved that caused alarm. The doctrine was promptly challenged by the present writer in the America Press booklet *Equal Rights for Children* (1947). At that time, however, relatively few people seemed to realize how dangerous the Everson doctrine was.

Why did so few people then take alarm? The reason was twofold. In the first place, the court's decision (that such reimbursement was legal) was rather inconsistent with the premises of the dogmatic and wholly novel "separation" doctrine from which the decision was supposed to flow. Hence the case really confused the issues. Protestants did not appear very happy about the ruling, which favored Catholics, and failed to realize how the new doctrine could be turned against Protestants. Catholics, on the other hand, saw that the ruling safeguarded their rights, so they seemed to say: why get high blood-pressure about the doctrine?

The Black doctrine in the Everson case, however, was of much more far-reaching significance than the decision in favor of bus rides for children attending nonpublic schools. The new doctrine consisted of three unprecedented propositions, enunciated by Justice Black:

1. "The 'establishment of religion' clause of the First Amendment means at least this: neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions or prefer one religion over another." (The unprecedented insertion was "aid all religions.")

2. "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to preach or practise religion." (This whole proposition was unprecedented, but the phrase "in any amount, large or small" was radically so, since there is an old legal maxim that "the law is not concerned with very small matters." It runs, *de minimus non curat lex*.)

3. "That Amendment [the First] requires the state to be neutral in its relations with groups of religious believers and nonbelievers; it does not require the state to be their adversary." (This is perhaps the most revolutionary novelty in the Black doctrine, that American governments must be *neutral*, not as between different sects, which was our traditional doctrine, but as between believers and unbelievers. Hundreds of cases can be pointed out in which "neutrality" is a chimera: the state must favor one side or the other,

belief or unbelief. Our governments have always, in general, favored belief, e.g., in chaplaincies, tax-exemption and dozens of other ways.)

The country had to wait only a year to be hit between the eyes by the implications of this triumph of secularism in our legal system. It was hit by the famous McCollum decision on March 8, 1948, the formal title of which was *People of State of Illinois ex. rel. McCollum v. Board of Education of Champaign County, Ill., et al.* This was the Champaign "released time" case. It involved no statute but simply the practice whereby pupils in Illinois public schools were "released" one hour each week for religious instruction.

In Champaign, this instruction was given in public-school classrooms, as it was in many other localities. In all, about 800,000 pupils were receiving on-the-premises RT instruction in the United States in 1948. Apart from this circumstance, the Champaign RT program was similar to all other RT programs, whether conducted on or off public-school premises. An interfaith Council of Religious Education, consisting of representatives of the Catholic, Protestant and Jewish communities, supplied the teachers at no cost to taxpayers. Enrolment was perfectly optional, at the behest of parents. The privately engaged teachers of religion furnished reports of attendance to the

public-school authorities, since the teaching was done during a period when pupils were required by law to be in school. In Champaign, the superintendent of schools had to approve of the teachers, merely to make sure that they were able to teach. Children not attending RT classes were kept busy with secular studies.

Mrs. Vashti McCollum, a professed atheist and mother of ten-year-old Terry, whom she was rearing as an atheist, objected to this program on constitutional grounds. She said it was an "aid" to religion, that it "embarrassed" Terry, etc. It can be admitted that some of the administrative features of the Champaign system were imperfect. There was no reason why they could not have been corrected.

Justice Black, however, for an 8-1 court, declared the Champaign RT arrangement unconstitutional. After describing it in detail, he declared:

The foregoing facts . . . show the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council in promoting religious education. The operation of the state's compulsory education system thus assists and is integrated with the program . . . Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes. That is beyond all question a utilization of the tax-established and tax-supported public-school



system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth) . . .

Harking back to his novel doctrine in the *Everson* case, Mr. Black thereupon ruled Champaign's RT system unconstitutional.

Did this mean that RT programs not involving the "use of tax-supported property for religious instruction" were also unconstitutional? The McCollum decision left this issue in grave doubt. Justice Frankfurter, in the course of a lengthy concurring opinion, encouraged those who hoped it did not. He said that RT, "as a generalized conception, undefined by differentiating particularities," was not at issue in the McCollum case. In so many words he emphasized the truth that only RT *as it operated in Champaign* was being ruled out.

REACTIONS TO MCCOLLUM

The McCollum decision caused a terrific furor. Why? It may seem unkind to say so, but the chief reason seems to have been this: it dealt a staggering blow to the favorite Protestant solution to their generations-old educational dilemma. This dilemma was how to combine their undeviating allegiance to the public school with their equally binding commitment to religious education of the young. In so far as the McCollum decision imperiled *all* RT programs, not merely the Champaign type, it threatened to be a death-blow. Protestant leaders who had little enthusiasm for RT were likewise shocked, both because the decision was a long step towards secularizing American society and because it threw a roadblock in the way of various efforts to restore some religious elements to public-school teaching.

Jews had never been enthusiastic about RT. In Champaign, for example, they had not held classes for several years before the legality of the program was questioned. Jewish leaders seem to have an instinctive dislike, even an abhorrence, of anything in public life which tends to identify Jews as Jews, Christians as Christians, etc. At the same time, in the name of religious liberty, Jewish parents demand that their children be excused from public schools on Jewish holidays. In itself, this demand is reasonable enough, but how it rhymes with their opposition to RT as "divisive" escapes me.

In any case, Jewish leaders tended to go along with the McCollum decision and to withdraw their co-operation from off-the-premises RT programs. It soon became apparent that the Jewish community was almost solidly behind the *Everson-McCollum* doctrine of absolute "separation of Church and State." There were exceptions, of course. As with Protestants, it was probably true that the more concerned a Jew was about the growth of secularism, the more difficult it was for him to embrace the McCollum decision without deep misgivings.

The National Education Association had never taken kindly to RT, either. The chief reason, in my

opinion, is that RT publicizes the great vacuum in the public-school system. RT practically says: "Since the public schools cannot fully educate a child, religionists must take over to make up for the deficiency." Much of the talk about "moral and spiritual values in the public schools" has been an attempt to sell the American people a secularistic substitute for religious instruction.

The cold war, which became hot in Korea, has awakened our people to the truth that the global conflict today is to a great extent a conflict between religion and irreligion. They are demanding that our school system take heed of the religious content in our American tradition. Since the public schools cannot deliver on this demand, the NEA is anxious to show that they can deliver something "just as good" in the form of "moral and spiritual values."

The NEA Educational Policies Commission's *Moral and Spiritual Values in the Public Schools* (1951) was an elaborate and (certainly from a public-relations point of view) an impressive effort in this direction. The only mention of "released time" occurs in a paragraph apprising the reader of the ban laid down in the McCollum decision on the Champaign plan. There is no suggestion that off-the-premises RT might still be constitutional, much less any expression of hope that it might be. No, the NEA is not at all friendly to this expedient, devised to teach what the public schools cannot teach, namely, religion.

Secularistic liberals welcomed the McCollum ban. In fact, they eagerly embraced the whole *Everson-McCollum* doctrine. Mrs. Agnes Meyers of Washington, D. C. has been one of the most articulate of them, but she is only one among a great number.

Catholics, of course, deplored the decision as forcing American society farther down the road to unbelief. The hierarchy severely criticized it in their November, 1948 statement, the full text of which appeared in the *Catholic Mind* for January, 1949.

Finally, the nation's State courts and many members of the legal profession found the Black doctrine of absolute "separation" rather confusing and far too dogmatic. Mr. Robert F. Drinan, S.J., did a round-up for *AMERICA*, "McCollum decision: three years after" (2/24/50, pp. 611-613), in which he documented the reactions among lawyers and judges.

PROBLEM BEFORE THE COURT

In the *Zorach* case, the Supreme Court faced a serious dilemma of its own making. To have condemned off-the-premises RT would have been to broaden the McCollum decision and to have dismantled RT programs enrolling perhaps two million pupils. Moreover, it would have increased dissatisfaction with the public schools. On the other hand, to adjudge New York's RT legal meant modifying the *Everson-McCollum* doctrine, only recently adopted. How the court saved the religious rights of parents without *too obviously* jettisoning the Black doctrine will be unfolded in a separate article.

Politics and the Federal judiciary

IN 1931 THERE WERE in the Federal judiciary 172 Republican and 57 Democratic judges. In 1951 there were 240 Democratic and 59 Republican Federal judges.

Do these figures suggest that the Federal judiciary is too intimately linked with partisan politics? Yes, said the *Washington Post* in an editorial last year. It called for a non-partisan Federal judiciary-nominating commission composed of the Attorney-General, the judicial council of the circuit concerned and a section of the practising bar. The President, according to this proposal, would be restricted in his choice of Federal judges to the nominees cleared by this commission. The *Journal* of the American Judicature Society for last December seems inclined to agree with the *Post* but would include laymen on the nominating commission. This feature, says the *Journal*, would bring the scheme more into conformity with the American Bar Association's appointive-elective plan for the selection of judges (See "Should Judges Be Elected?" AM. 8/4/51).

This proposal is but another manifestation of the growing sentiment in favor of disengaging the judiciary from party politics. In two articles published in the N. Y. *Herald Tribune* on March 3 and 4, Federal Judge Harold R. Medina declared himself for this reform. "There is no reason," said the judge, "why there should be any relationship between the judiciary and partisan politics." The judge proceeded to give an unfavorable view of the system, allegedly in practice in New York and elsewhere, by which political parties agree to join in nominating the same candidates to be elected judges in areas where one or the other party predominates. This parceling out of judicial nominations for bipartisan political purposes, Judge Medina wrote, results in "the farce that the people are supposed to elect the judges but that in reality the selection is made by appointment by the leaders of the predominant parties."

While Judge Medina's views may be stronger than the facts warrant, as letters to the *Herald Tribune* indicated, his position is representative of the view that the partisan election or appointment of judges without some prior clearance by a bar association or other group is not the best way of obtaining excellent judges. President Truman, it will be recalled, in his controversy with Senator Paul Douglas over the appointment of Illinois Federal judges said that no bar association would dictate his choice of judges. There is a foundation for this attitude in that bar associations tend to recommend the most successful and possibly the most conservative lawyers for judgeships, and these candidates may well be inclined to put new wine in old judicial bottles. On the other hand, clearance by a bar association is probably preferable to

the practice of allowing U. S. Senators to nominate Federal judges in their States.

President Truman would score a political and moral victory by appointing a nonpartisan commission to investigate how the White House and the Capitol could make sure that the most qualified candidates receive appointments to the Federal bench.

The President would score another victory by a strong recommendation of a substantial increase in the salary (now \$15,000) paid to Federal district judges. One cannot reasonably expect that able lawyers who can earn double that amount will sacrifice themselves to serve as Federal judges. A district judge's salary compares poorly with the \$28,000 paid to justices of N. Y. City's Court of General Sessions. A Federal judge, moreover, may not retire until 70 except for physical disability, and if he dies before this time there is no provision for his widow. The traditionally high standards of Federal judges are not being encouraged by these conditions.

ROBERT F. DRINAN

Mr. Drinan, S.J., now at Weston College, Mass., is a member of the Washington (D. C.) bar. He wrote "Should judges be elected?" in AMERICA for August 4, 1951.

FEATURE "X"



Mr. Amrine, who tells how modern physicists can date an ancient manuscript of the Book of Isaiah by use of the Geiger counter, is managing editor of the Bulletin of the Atomic Scientists . . . Fr. Demuth, whose

advice to those who would comfort sick or bereaved friends is "Don't say it with flowers," is an assistant at St. Boniface Church, Williamsport, Penn.

THE PROPHET ISAIAH, who lived and wrote in the eighth century before Christ, never saw a Geiger counter and knew nothing about cosmic rays. Yet in a strange fashion both of these have been linked in our own time with the name of the Old Testament prophet.

In 1947 some ancient manuscripts were discovered in a cave near the northern end of the Dead Sea. One of these proved to be a complete text of the prophecies of Isaiah (See "Thousand-year bridge in scriptural texts," by Rev. William Brennan, S.J., AM. 6/25/49). The Isaiah manuscript was recognized by biblical scholars as being many centuries older than any known Old Testament manuscripts. It was written at least a

hundred years before Christ. In recent days the atomic scientists have been able to give striking confirmation of the judgment of the biblical scholars. To explain how this was done we shall have to make a digression on cosmic rays and radioactive carbon.

From the far reaches of the universe the cosmic rays come stabbing down upon the earth. Our atmosphere shields us from their full power. But when they strike atoms at heights of 40,000 to 70,000 feet above the earth, they shatter them, producing effects beyond anything man has achieved, even in the chain reactions of uranium and plutonium. Among the secondary effects of this shattering is the production of radioactive atoms—including atoms of radioactive carbon. This has all the properties of ordinary carbon, but in addition is radioactive.

The radioactive carbon gradually sifts down through the atmosphere, becoming fairly evenly distributed through the world. Along with the ordinary non-radioactive carbon it is picked up by living things—plants, animals and humans—and becomes part of their tissues. When a living thing dies, its intake of carbon ceases, of course. But wherever its tissues go and whatever they become, the radioactive carbon atoms go also, and can be detected even centuries later by the Geiger counter.

Now radioactive carbon has a "half-life" of 5,680 years. That means that in 5,680 years the radioactivity of a carbon atom has decreased by half; and in the next 5,680 years the remaining radioactivity has decreased by half again; and so on. This gives us a means of measuring when the living tissue died—when it ceased to take in any more radioactive carbon.

Long, long ago, humanity's first-known artists sketched on the wall of a cave in Lascaux, France, the animals they hunted and lived by. One of them drew a mammoth. He scratched the outline in the stone, then rubbed over it some charcoal made from burned bone to bring out the lines. At the University of Chicago the charcoal from Lascaux was found to be about 15,550 years old.

In the great boulders of Stonehenge, in England, holes were bored, into which, during some ancient ritual, burning torches were thrust. The "Geiger-men" gave the age of charcoal from one of these holes as almost 4,000 years. Mud from a lake in County Monaghan, Ireland, contained remains of organic matter 11,310 years old.

Now, back to Isaiah. Whoever placed the manuscripts in the cave by the Dead Sea had first wrapped them carefully in linen and then placed them in jars. To ascertain the age of the linen, the scientists burned a small fragment of it to ashes. These were carefully shielded from moisture and contamination, as well as from what cosmic radiation penetrates our atmosphere. Thus shielded, the ashes were tested by the Geiger counter. The resulting estimate is not, of course, expected to pinpoint the linen's age within a year or two. But when the limits of the approximation were calculated, the middle point between them was found,

curiously enough, to be 33 A.D., the traditional date of the crucifixion of Christ.

The Isaiah manuscript itself is much older, of course. As Fr. Brennan pointed out in the *AMERICA* article cited above, it had been very much in use. It had been torn in a number of places and carefully repaired. "There is clear evidence on the back of the scroll," said Fr. Brennan, "... that hundreds of readers had handled it."

And here arises a strange and fascinating possibility. This very manuscript might well be the one mentioned by St. Luke in the fourth chapter of his gospel (vv. 16, 17): "And Jesus came to Nazareth where He was brought up; and He went into the synagogue, according to His custom, on the sabbath day; and He rose up to read. And the book of Isaiah the prophet was delivered unto him."

MICHAEL AMRINE

TO MY MIND flowers at funerals—and let me say at once that I like flowers—smack of the materialistic age in which we live, for they give us one more opportunity to keep up with or surpass the Joneses. They represent a tremendous amount of money that in many cases could and should have been used to better advantage.

A recent incident illustrates my point. An elderly widow, all alone in this world and living on relief, spent about one-third of her monthly allotment for a beautiful funeral spray. It seems that the neighbors had either overlooked or ignored her when they took up a collection for flowers, but she would not be outdone.

Of course, someone may object that I am attacking an old custom. Why, however, must we kowtow to worldly customs, especially to this very imperfect one, when we have our own perfect custom instituted by Christ Himself—the offering of the Mass for both the living and the dead? Many of our Catholic people do have Masses said for the dead, but many more Masses could be offered. I have heard the objection that parish Mass schedules are overcrowded. This may be true in some of our large cities; but if your pastor cannot accommodate you, he can suggest religious orders and missionaries who will be glad to take care of your requests.

There is scarcely a better remedy for grief than the realization that we do not stand helpless in the face of death. We can continue to do good for our departed relatives and friends through the Mass. Why then should any Catholic neglect to use this means?

And what about Mass for the living? I have never seen a "Get-Well Mass Card," but, even if no such card exists, that fact should not stop anyone from having Mass said for the sick. During the course of any one year, however, I receive very few requests for Masses to be offered for "recovery of health." Would it not be more appropriate to have a Mass or Masses said for a sick person than to offer him flowers?

GEORGE R. DEMUTH

"Hatred of the human race"

Donald B. King

The motion picture, *Quo Vadis*, and the to-do about it in Catholic circles underline something of a blind spot in Catholic thought in the United States—a tendency to hide our heads in the sand when considering Catholic-non-Catholic tensions in this country. Although the film won the Christopher award, its makers really propose a view of Christian-non-Christian relationships which reflects modern opinions out of context when applied to ancient Rome and untrue even when applied to the United States today.

The film portrays Nero as a cruel and vicious libertine, which he undoubtedly was, but further represents the fate of the Christians under Nero as due solely to the viciousness and cruelty of the Emperor. The persecution is accounted for as a sort of personal act of the Emperor, part of his effort to shift the guilt of wholesale arson from himself to the Christians. The implication is that had Nero been a decent character, there would have been no punishment of the Christians, and that the people of Rome approved such punishment only because the tyrant deceived them into believing the Christians had burned the city.

All this is historically so much balderdash. Tacitus, the ancient historian from whom we get most of our information about the event, and who wrote in no spirit of friendship for Nero, tells us that the Christians were indeed first apprehended on the charge of arson but that this charge fell through in the course of the trial. The Christians were finally convicted, not on the original charge, but on account of their "hatred of the human race" (*odium humani generis*). Tacitus himself, it may be observed, while censuring the extremes of cruelty to which Nero went, was in complete agreement with this estimate of the Christians as an abominable people.

It is also noteworthy in this connection that for many years after the death of Nero, the Christians suffered bitter and universal persecution under the edicts of Emperors whose private lives bore no resemblance to that of Nero. The exemplary Marcus Aurelius, although a stoic believing in the brotherhood of all men, was no exception. Christians did not suffer under Nero because he happened to be a debauched libertine. They suffered under Nero and many another Emperor because the people they lived among despised, hated and feared them.

The circumstances responsible for this perversion of men's minds and emotions—that a people living a life of love for God and love for their neighbors were detested and tortured by these same neighbors—are circumstances the Church again faces. In looking back upon the Church's history it is better not to confuse

LITERATURE AND ARTS

the issue by picturing persecution as the result of the vicious personal spite of a lurid voluptuary. It would be more fruitful to show why a Christian was, and may be, hated by a neighbor who is in most respects not a hating sort of person at all. For this is the danger in 1952 as it was in 60 A.D.

Suppose you were neighbor to a Christian living on the Via Venusia in Rome of the first century. You couldn't help noticing he was a queer fellow. He never joined in any of the numerous religious festivals of the gods. He never illuminated his doors on the festal days. He never appeared in courts (where an oath had to be taken in the name of a pagan god). He never went to the games at the ampitheatre or the circus. He never went to the temples of the gods. He never offered sacrifice for a safe journey, or a good harvest, or the safety of his wife in childbirth, or for any one of the hundred and one reasons the normal pagan faithful thought proper. Although he was a worker in metals, he refused to make statuettes of the gods to be used as thank-offerings by the faithful. He refused to permit his daughter's marriage to your son Marcus.

This rejection of the proposed marriage brought matters to a head and you went to talk things over with him in a neighborly way. He said a good deal that you didn't quite understand and even more that you thoroughly resented. What it all boiled down to, as far as you could see after thinking it over, was that you were either a fool or a villain, or perhaps a little of both.

The more you thought about it the more you resented it. The gods you worshiped were figments of the imagination, or if they had any existence at all were agents of the powers of evil in the universe. The one true God whom you ought to worship was a crucified Jewish carpenter. When you wanted to know how Christ could be considered divine—if he were a god why had he let himself be crucified?—you were told he had suffered on the cross to atone for your sins and those of other men.

You bristled at this and denied that you had ever done anything particularly wrong. (You hadn't been perfect, naturally—what man is?—but crucifixion, that was a punishment for the most depraved and heinous

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crimes.) You were told not only that you had been born guilty of sin, but that you had been sinning pretty consistently ever since. Your divorce from your first wife, said your Christian neighbor, was a sin. The female slave you occasionally slept with—that was wrong. Most of all, your pious and devout worship of the gods of the state was sinful. How could that be? How could a patriotic act commanded by the lawful rulers of the state be an evil and vicious thing? That sounded like treason. You wondered if perhaps these Christians wouldn't bear watching.

This suspicion of the Christian as an enemy of society grew deeper that night when your brother-in-law, a breeder of animals for sacrificial victims, stopped in on his way back to his farm outside the city. He was worried about his business. In recent months the Christians in his neighborhood had so increased in numbers that the market for sacrificial victims offered to the gods had fallen off considerably. The dealer in religious goods, whose shop was in the nearby village, reported the same state of affairs in his business. If something were not done soon, the situation would be desperate. The other dealers were sending him to ask the local officials to do something about it.



He would suggest that the gods of the state were being neglected and might be expected to send some calamity as a visible sign of their wrath. There probably was nothing they could do about those who had already become Christians, but some pressure might be brought against a further spread of the disease. Something might be done to offset the proselytizing zeal of the sect. That was one of the striking things about the group. There seemed to be no stopping them once they got a foothold. They were almost arrogant in the certainty of their teaching and preaching, and that had an appeal for many.

Arrogant—that was it. That was what irritated you more than anything else. Who were these Christians anyway that they set themselves up as judges of right and wrong—judges who insisted upon contradicting the scholars and philosophers of Athens, the seat of learning, or of Rome, the source of power and authority for the whole world? Every man is entitled to his own opinions about religion and morality; you didn't expect everyone to agree about such matters. You didn't think the Isis-worshippers in the next quarter were quite right about a number of things—but that was just a *difference of opinion*. You didn't say they were wrong, morally wrong that is; you didn't call them *sinner*s just because they happen to disagree with you.

But these Christians had called you a sinner. They had spoken with loathing of many of your daily practices and said you ought to abandon them. All in all, they really hated men who weren't Christians. For all their talk about love, they despised your way of life and all you held important. There ought to be a law

about such people; they were trouble-makers and haters of mankind.

Thus would you have reasoned, as an average pagan in ancient Rome.

The situation today is parallel in many respects. The practising Catholic stands apart from his neighbors by virtue of his practice. His attendance at church on Sunday and other days, his religious processions, his Holy Name parades are all outward, visible signs of his faith as striking as the early Christians' withdrawal from pagan ceremonial practices. Many devout Protestant individuals resent the Catholic ban on taking part in non-Catholic services and the charge of sin laid at the door of heresy, as the mutually tolerant pagan sects took offense at primitive Christian exclusiveness. The non-Catholic who practises birth-control more than resents being told it is an evil and sinful practice.

The popularity of Blanshard's writings is significant of how far such resentment and bitterness extends. It is no good to repeat the Church's teaching that we hate the sin but love the sinner. At the lower level of understanding people simply refuse to accept the distinction. If you tell a divorcee that you hate divorce, for all practical purposes you have said that you

hate her. At the higher level, although the distinction is recognized and accepted, the bitterness still exists, aggravated by Catholic "arrogance."

Nor does it help matters to obscure the issue, as the makers of *Quo Vadis* have done, by insisting that it is all the doing of men who are no gentlemen (a Nero in Rome, a Hitler or Stalin today). In the second century after Christ, a sincere and honest gentleman, the Roman Emperor Marcus Aurelius, led the attack against the Church precisely because he was sincere and honest. He was acting upon his belief that in any conflict of loyalties the state must come first.

If that is your belief (and it is the belief of many good people in the United States today, e.g., Ralph Barton Perry in his book *Characteristically American*) and if the secular state forces the Christian to divide his loyalties, then clearly the more honest and stanch the non-Christian's belief, the greater will be his objection to Christians and their prior loyalty to God. Likewise, the more sincere and honest the modern social reformer working for legislation in support of divorce, birth-control, sterilization, euthanasia, etc., the more vehement must be his attitude toward his Catholic opponents. It is not the character of the non-Christian which makes the difference between him and the Christian. It is Christ who makes the difference. The refusal to follow Him may be made in sincerity by an honest (albeit blind) person. The extent and earnestness of that refusal, not the goodness or the depravity of him who makes it, are the measure of his opposition to Christianity.

Confronted by such a situation, the modern Catholic can learn much from the experience of his early

Roman forebears in Christ. A small society, comprised in the beginning chiefly of slaves and poor freemen, without the support of any political or social prestige, without the use of the slightest physical force, and in the face of bitter and violent opposition from all established groups in the state, grew in three centuries to be the most powerful religious and cultural force in the Roman Empire. Later it became the chief architect of our Western civilization.

The early Christians accomplished this, an achievement without parallel in the history of the human race, with the help of God's grace, by heroic efforts to live lives in accordance with the moral code they preached, by showing in practice their love for all men, even their pagan persecutors, whenever the opportunity presented itself.

Two dozen for children

Maybe it is an over-optimistic thought, but it does seem that this spring, after a hesitating start, the authors and publishers have poured into our laps the most delightful and exciting assortment of books for boys and girls we have seen in several seasons. Among them are some memorable biographies, a number of stories for different ages in which problems that bother the child or young person of today are attacked and solved satisfactorily, a couple of well-plotted adventure stories, one or two worthwhile historical stories and several attractive picture books and stories for the new reader who is feeling his way into normal-sized and normal-length books.

FOR THE VERY YOUNG

Taken as a whole, this season's books are eye-catching in make-up and general appearance. Why is it, however, that one or two publishers do not seem to realize that the initial impression made by a juvenile book is tremendously important? Dull format and close print are formidable barriers to enjoyment, while bright bindery and well-spaced type on fairly rough, unglazed paper sway the reader immediately in favor of the book.

If it is fun each season to look out for new authors, perhaps it is even more fun to welcome an old friend who reappears all too seldom. In 1942, Robert McCloskey won the Caldecott Award for the best picture book of the previous year with *Make Way for Ducklings* (Viking, 1941). His *Blueberries for Sal* (Viking, 1948) possibly is an even more delightful book than the Caldecott winner. And now comes *One Morning in Maine* (Viking, \$2.50). A somewhat older Sal is the heroine. She loses her wobbly baby tooth before she has a chance to make a wish on it. Just the same she is

ingenious enough to attain her desire—a luscious ice cream cone for herself and one for her small sister Jane. Every one of McCloskey's vigorous, unglamorized blue-and-white illustrations includes some strikingly charming and natural details. The whole effect of the large pictures and the lively text is to present two very real little girls who can only be Mr. McCloskey's daughters. For ages 3 to 6.



The Stable that Stayed, by Josephine B. Payne (Pellegrini & Cudahy, \$2) has soft, subdued illustrations by Joan B. Payne. A number of wild creatures have made a comfortable home for themselves in an old stable which has been abandoned when the family homestead is transferred all the way to the city. They are upset to find that an artist and his family are moving in with them. Fortunately, before long they make the happy discovery that these humans are most unusual, for they love bats and mice and all their kind and take pleasure in each one of them.

A step beyond the picture book is the picture story. That practical-minded writer Jerrold Beim comes forward with another one of those realistic everyday stories which have endeared him to small boys. *Country Garage* (Morrow, \$2) is told in large

The wholehearted Catholic acceptance of the views implied in *Quo Vadis*, however, suggests an element of wishful thinking, a willingness to blink at the real situation, which can only fortify current haziness and makes us defer effective ameliorative measures until the situation grows desperate. It is a refusal to accept the real lesson of Nero's persecution, which is this. In a secular society, opposition to the Christian is not confined to, nor does it come chiefly from, the depraved and immoral. It comes from those who are not followers of Christ, who said: "He who is not for Me is against Me."

The greater the sincerity and conviction of men's disagreement with Christian beliefs, the stronger must be their opposition to that faith which, they think, teaches "hatred of the human race."

BOOKS

print with bright-hued illustrations by Louis Darling. Seth is a country boy whose uncle runs a roadside garage and service station. He is observant and helpful. It is a huge thrill when an emergency provides him with the chance to take over for a short time one afternoon. He proves his ability to fill tanks and check oil, and demonstrates that he can solve minor problems in mechanics. Ages 7-9.

In this age of gadgets mechanical ability is important. Yet it is cheering to remember that young children can become entranced by the wonderful non-mechanical world outside our doors. Jean Fiedler's little *Green Thumb Story* (Holiday, \$1.75) is an achievement, for she is able to put herself into the soul of a small boy and transmit that first rapture of making things grow. Peter hears that Mr. Johnson has a green thumb; that is why his garden flourishes. Just what is a green thumb? Peter looks carefully at all the thumbs he sees. Not a green one in the lot. Even Mr. Johnson's thumb appears to be just ordinary. Then, after fascinating hours of work under Mr. Johnson's tutelage and after patient months of waiting, Peter watches his own garden blossom forth. All of a sudden it seems that he too has a green thumb, and he knows now what people mean when they use the term. Gaily colored illustrations by Barbara Latham add to the charm of this book. Ages 6-8.

The Turnspit Dog, by Maria Leach (Aladdin, \$1.75) is an easy-reading historical story, set in colonial New England. Tender-hearted little Abiah is troubled because the mongrel who works so hard turning the spit in the

kitchen has never had a chance to run in the fields. She wants Spit for her own, and will not be sidetracked by the present of a silky-haired spaniel from Boston. She worries and prays; and lo, Spit settles everything to the satisfaction of all by his quick action when Indians attempt to steal the family guns. The dainty black-and-green illustrations by Winifred Bromhall show a lovable little Puritan, and clarify Spit's position in the colonial menage. Girls 6-8.

Busby of *Busby & Co.*, by Herbert Coggins (Whittlesey. \$2), is a friendly beaver whom Jerry rescues from a trap and takes home to town. Busby's embarrassing helpfulness is a trial for a while, until Jerry and his friend Tommy train their chisel-toothed pet to chew logs into the right lengths for fireplace use. Good fun for boys 8-10.

In *Edward, Hoppy and Joe* (Knopf. \$2.50) Robert Lawson returns to his beloved Rabbit Hill territory. Edward is a carefree young rabbit, who is somewhat of a trial to his father. Father decides to educate his son and takes him firmly in hand, but somehow it is during his various undertakings and expeditions with his cronies Hoppy the toad and Joe the 'possum that Edward actually acquires an education. The illustrations are exquisitely detailed and full of movement in the true Lawson tradition. Ages 8-10.

FOR THE NOT-SO-YOUNG

Rarely do we come upon a story for the middle age group that faces up to the all-too-numerous common miseries of normal childhood as does *Timmy and the Tiger*, by Marjorie Paradis (Harper. \$2.50; illus. by Marc Simont). It has fun and it has action, and through it all moves that sensitive, introspective character, that bundle of fears and pride and self-deprecation that is Timothy. When the family moves to the country, Timothy finds he still has difficulties to face, though the school bully, the self-service elevator and other city terrors are gone. It really is an unkind fate that sets the family down in a house next to the home of an explorer who brings back a tiger from her travels, and it is too bad that a spoiled young radio actor with a sadistic streak discovers Timothy's weak spots as soon as they meet. Timmy is blessed with wise parents, and there are more friends than enemies in this new environment, as he soon finds out. The local minister is especially understanding and helpful. The boy tries to help himself, and, in spite of failures, makes progress toward self-respect. The acts of physical and moral courage which

bring the story to a close are a logical outcome of his increasing spiritual strength. Boys 10-12.

Stepsister Sally, by Helen F. Daringer (Harcourt, Brace. \$2.25), is a little girl who comes from her grandmother's home in the country to join her father and her new step-relations in the town. Sally is a friendly child, eager to fit into the family. She is hurt and puzzled when her admired sister Dorothy refuses to respond to her overtures. Still she holds on to her good humor, and at length Dorothy, who is at heart an affectionate and fair-minded girl, succumbs to the love and devotion of Sally. There are perhaps too many introspective passages in the book, yet the story has charm and has plenty of action. Girls 9-12.

Connie Rowley of *The Rowleys of Robin Road*, by Joan Beckman (Whittlesey. \$2.50), is not at all pleased at the thought of roughing it with her resourceful older sisters and her small brother in the dilapidated homestead out in the country, miles from their former home in Seattle. The very first evening in Robin Road she finds a map. Immediately she is fired with zeal to find the old mine indicated on the paper and make a fortune for the family. With her friend Lynn she does find the mine, only to be halted by the necessity of earning money for an appraisal. The girls set to work, and while working they manage to have fun, too. Somehow Connie finds herself changing, so that when the time comes to make a momentous decision she does even more than the reader expects her to. A grand story for girls 10 to 12, showing family love and family solidarity, and humor and gaiety in the face of poverty and insecurity.

The Lonesome Sorrel, by Keith Robertson (Winston. \$2.50), is a refreshing variation on the theme "boy loves horse." Cliff Barry yearns for a motorcycle, so he is understandably unenthusiastic when his uncle sends him Cinnamon, a horse who for a reason unknown to Cliff (though already revealed to the reader) loves his new master at sight. Poor Cliff, everything seems to work against him now. The money he wants to save for his cycle has to go to buy feed. The best and most enthusiastic young rider in town, Abbie Morrison, lives next door and inveigles him into going into the riding business with her—and there is Cinnamon's inexplicable affection. Before he quite realizes it, Cliff is caught in a net and, believe it or not, a combination of circumstances forces him to take Cinnamon seriously.

Here is a book that will not win any

NEW BOOKS

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prizes from literary experts, but it is easy to foresee that any boy or girl of 10 or over who reads it will want to pass it along to the rest of the gang.

Thunder Country, by Armstrong Sperry (Macmillan, \$2.75), is the story of a boy's part in a scientific expedition to the interior of Venezuela. Danger surrounds Chad from the moment the amphibian plunges into the jungle river, destroying some of the equipment so necessary to his father's ornithological research. He learns much about natural science, and in making friends with a native youth, goes on with a lesson he has begun to study in a previous book (*The Rain Forest*, Macmillan, 1947), that we are all brothers under the skin. There is a gratifying spiritual background. Unfortunately this is spoiled at a crucial point. When a wily medicine man asks about God, Professor Powell replies that the white man's Great Father is called—Science.

FOR THE OLDSTERS

The mountains of our own West give the setting for two adventure stories for older boys. In *Captive of the Mountains*, by Arthur D. Stapp (Morrow, \$2.50), three serious-minded youths of the Northwest find that their efforts to formulate a new technique in mountain rescue work is

complicated when an aviator-friend misunderstands their signals, lands his amphibian on a tiny lake and is unable to take off again. Only after they have dammed up the lake outlet by prodigious labor and considerable ingenuity do the boys realize that they may have set off a series of uncontrollable and far-reaching impulses. No reader 12 to 14 will want to skip a word of *this* book.

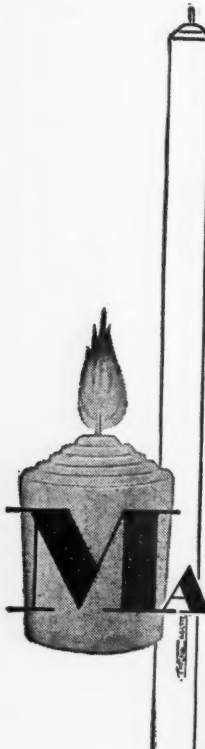
The jacket of *Rim-rocked*, by E. D. Mygatt (Longmans, Green, \$2.50), prepares the reader for thrills. He will not be disappointed, for things begin to happen to the Hamilton boys and their friend Ned before ever they arrive at the M-bar-G Ranch in Wyoming. They have scarcely had time to find their way around old Rocks McGinty's homeplace before their ignorance of the West leads them into more trouble. That is how it goes. The dazed reader finds that summer is still young when he reluctantly leaves the boys and Rocks discussing the rescue of the mining engineer from the rim-rock and the discovery of strategic metals on the M-bar-G. With all the action, the author finds time to imply the significance of the changes modern civilization is bringing to the West, and manages to indicate considerable character development. Boys 12 to 15.

The King's Beard, by Leonard Wibberley (Pellegrini & Cudahy, \$2.75), recounts the doings of 16-year-old John Forrester and his friend Roger Lindsay, who accompany Sir Francis Drake to Cadiz in 1587. They take part in the attack on the unfinished Armada and, on their own account, set about rescuing John's father and other English prisoners of the Spanish. The only fault to be found with this truly satisfactory historical novel is the unnecessarily small print. The story moves fast, the historical background is well drawn, and the author is scrupulously fair to Spanish as well as to English. Boys 12-15.

Every season brings out a crop of stories about the social trials and amatory heartaches of teen-age girls. Always, however, there are a few that rise above the trite norm. *Only Child*, by Marguerite Dickinson (Longmans, Green, \$2.50), is the story of Gwen Flint, whose unconsciously self-centered existence was jarred when two girl cousins came to make their home with the family. To make matters worse, Flip, the older cousin, was everything Gwen would like to be. She was competent at anything she turned her hand to, she attracted the most eligible boy in the school and she had the unfortunate faculty of putting Gwen in the wrong. Throughout the story Gwen is conscious of her own faults, and she does try to overcome them, yet at the same time it becomes more and more difficult for her to overcome her resentment toward Flip. In the end, a winter spent in the old home in Maine helps bring everything out in the open and causes all ill-feeling and misunderstanding to be cleared up. This is for girls 12-15.

Summer in Their Eyes, by Ethel Todd Anderson (Winston, \$2.50), tells of the efforts of Barbara Dufrayne to earn her part of the funds needed to transport herself and her brother Scott to their uncle's ranch in Colorado for a vacation. The senior Dufraynes have decided that the money cannot be spared from the family budget. They suggest that the young people use their ingenuity and find ways during the winter to raise the required sum. Though Scott has little trouble, Barbara at first is quite despondent.

However, she gains confidence, and though she has initial setbacks, she soon settles down to the pull. It means curtailment of her social activities, it involves financial retrenchment, yet she does not waver. As foils for Barbara we have the girl who has been her close friend and who is now growing selfish and inconsiderate, and the boy who sympathizes with Bar-



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bara's aim and who unobtrusively does all he can to further her plans. In the background are the parents, loving and helpful, yet firm in insisting on the young people's working out the actual problem by themselves. Girls 13-16.

Nursing stories never lose their appeal for girls. *A Cap for Corrine*, by Zillah K. MacDonald (Messner. \$2.50), is the story of a young woman for whom graduation from training school opens the way to various nursing experiences. It is also the signal for heartache concerning Heathby, who loves her, and Doctor Burnette, whom Corrine loves. The characters are lay figures, the situations are made to order, and yet, somehow, or other, this is one book for teen-agers in which the idealistic approach and the practical treatment of the topic are sufficiently impressive to offset triteness of plot.

GOOD NONFICTION

There are a number of good non-fiction titles from which to make a selection this season. Among the most interesting of the science books is *It's Fun to Know Why*, by Julius Schwartz (Whittlesey. \$2.50). With materials readily available at home the author shows boys and girls 8 to 10 how to make samples of such things as paper and flour, how to turn iron back into iron ore, etc. Edwin Herron's illustrations are numerous and helpful.

Aircraft U. S. A., by Harriet E. Huntington (Doubleday. \$2.50), describes in photographs, silhouette illustrations and text many different kinds of fighters, bombers, trainers, transports, etc., now in use by our armed forces. Boys of all ages will go for this, with never a sigh for the implications behind all this marvelous progress in jet propulsion, armaments, fighting range and so forth.

The biography crop is so good this year that it is difficult to make a choice. Here are several for the different ages.

Champlain of the St. Lawrence, by Ronald Syme (Morrow. \$2.50), will please boys 10 to 13. Its clear, large type and frequent illustrations predispose the reader for the smooth writing, which paints the explorer and founder of New France as a hard-working, kindly, practical man.

Saint Francis of Assisi comes alive at last for younger boys and girls (ages 8-11) in *Song of St. Francis*, by Clyde R. Bulla (Crowell. \$2.50). The emphasis is on his boyhood. The text of the brief, anecdotal chapters is invitingly interspersed with direct discourse, as well as with many

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quaintly formalized illustrations by Valenti Angelo, which are charmingly in keeping with the spirit of the medieval setting.

J. Christophe Herold's *Joan, Maid of France* (Aladdin. \$3), deserves some sort of prize. Here is an utterly delightful period piece which nevertheless brings Joan close to the normal girl of today who has her own fears and desires, and who, like Joan, loves her country and wishes it well. The spirit of France breathes through this book. No one who reads of Joan's travels through the cities and plains of her native land will ever feel that France is an alien country. Apart from an occasional jarring colloquialism, the style is smooth and appealing. The research is evident but not obtrusive. The characterization is remarkable. Frederick T. Chapman's illustrations deserve a special word for their liveliness and fidelity to period. Girls 11-16.

Altogether different in character from Saint Joan is the heroine of the last biography on our list. *Presenting Miss Jane Austen* (Dodd, Mead. \$3), is the affectionate offering of one of the Americans best qualified to write for young people about the great figures of literature—Mrs. May Lambertson Becker. Many modern girls enjoy Jane Austen's books. Here is something which captures the atmosphere of the Austen milieu. The writing is vivacious, interrupted by frequent excerpts from the novels and by quotations from family letters of the Austens. Truly a delightful book for girls in their teens. The illustrations by Edward Price are faithful to the fashions and manners of the period.

Our spring list comes to an end with something that is a rarity in any season, a travel book about Ireland for boys and girls. *Irish Roundabout*, by Isla Mitchell (Dodd, Mead. \$2.75), tells of the doings of two young Americans on vacation in the land of their ancestors. Perhaps the text is too lengthy, certainly the print is too close, yet there is much to enjoy in the book—descriptions, historical facts, amusing encounters, folklore. Adults will appreciate the author's fair-mindedness in treatment of controversial topics. Some of us will wish that she had used the straight factual approach without using the two children as props.

ETHNA SHEEHAN

MISS SHEEHAN, who is in charge of work with children at the Queens Borough Public Library, Jamaica, Long Island, contributes this winnowing of the spring crop of juvenile literature.

THE WORD

"Amen, amen, I say to you, if you ask the Father anything in My name He will give it to you" (John 16:24, gospel for 5th Sunday after Easter).

The scene was the foothills of the Tatry mountains of Slovakia. My companions were three young Jesuit seminarians. As we walked along the country lane, a group of peasants toiling nearby looked up from their work. I greeted them with "*Dobry rano*" (good morning). They returned the salutation with a look of surprise, I thought.

"Father, our Catholic farmers never use 'good morning' as a greeting," one of my companions explained. "They always say 'Pochvaleny Jezis Kristus' (praised be Jesus Christ)." I thanked the young seminarian and told him I should have known better, for in the neighboring lands of Austria and Poland they have the same beautiful Catholic custom.

The farmer is dependent for his livelihood on a good morning and a good afternoon and evening. The Catholic tiller of the soil knows that it is the good God who gives these gifts in the name of Jesus Christ. To Him be the praise!

Adam returned to the earth whence he was taken, leaving it under a malediction. Christ, the second Adam, returned to heaven, leaving the earth with a blessing. He urged us to ask for all that we need on earth—to ask for it in His name. This the Church does in a special manner during the three days that precede our Lord's Ascension into heaven. These days are called days of asking—rogation days.

In Catholic lands a colorful procession of priest and people is seen marching through the fields as they chant the litanies before the Mass of the day. The Church, remembering the promise of Jesus, asks Him to bless the earth. She asks for a twofold blessing: that He free us from the evils of soul and body, and grant us all that we need for the ripening of the fruits of the earth. Above all, she asks Him to bestow on us the fruits of the Spirit.

Listen to the chanting of priest and farm folk as they wend their way through the fields that surround their little country church. "From all evil deliver us O Lord." From all sin, from a sudden and unprovided death, from anger, hatred, bad will and from the

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spirit of impurity they beg for deliverance. These are the greater evils. But they also beseech Jesus to save them from the lesser ones: lightning, hurricanes, droughts and epidemics.

With the evils driven away, the Church now thinks of the seed in the ground. Through the mysteries of the life and death and resurrection and ascension of Christ and the coming of the Holy Spirit, evil has been overcome and the good seed sown and made fruitful. But before the people cry out with their priest: "that Thou wouldst deign to give and conserve the fruits of the earth," they first ask for the fruits of eternal life.

What are these fruits? Forgiveness of sins, true penance, the spread of the kingdom of Christ on earth with the blessings of peace and the unity of all believers, spiritual maturity and eternal salvation for us, our benefactors and families and all the faithful.

The Old Testament feasts foreshadowed these fruits. The Passover feast of springtime celebrated Israel's delivery into a land of freedom and abundance. But that meant the resurrection of Christ and a land of spiritual abundance. The feast of Pentecost, or first fruits, signified the coming of the Holy Ghost with the first fruits of Christ's Church. The harvest festival of Tabernacles pointed to the full sacramental life of the Land of Promise. These are the gifts that God promised in Jesus' name.

JOHN J. SCANLON, S.J.

THEATRE

THE MALE ANIMAL, the James Thurber-Elliott Nugent comedy, first presented on Broadway in 1940, has survived the intervening years with all its pristine effervescence. People are laughing their heads off at City Center, where New York City Center Theatre Company is offering the medley of highbrow lunacy as the lead-off production of its spring series of revivals. Before or shortly after *The Male Animal* ends its tour, Mr. Zurmuhlen, who heads up the Department of Public Works, ought to send his leg men around to inspect the rafters and underpinning of the theatre, just to make sure those thunderous guffaws have not jarred something loose.

The merriment is caused by a hassle over academic freedom between an instructor in a mythical Midwestern University and one of the trustees. Other complications rise when a reactionary old flame of the instructor's



The Reverend John Thayer

of Boston, travelling in Europe in 1783, found Rome in a happy turmoil because a saint had died. To his further confusion the saint turned out to be a filthy, lousy beggar. John Thayer was first scandalized, then amazed, then converted. Which just shows how careful travellers ought to be. The beggar-saint was of course **ST. BENEDICT JOSEPH LABRE** whose life by *Agnes de la Gorce* (\$3.00) we have just published. If John Thayer could suddenly see that there is something to be said for a well-fed, perfectly clean soul in a dirty, starving body, perhaps we might see it too, accustomed as we are to preferring it the other way on. St. Benedict, by the way, was naturally a gentle, kindly man, who lived as he did simply as a penance, making him a useful reminder to us that hot water is not really essential for sanctity, and a perfect patron for today's "displaced persons."

St. Jerome on the other hand is the patron for irritable people: he must be easily the crossiest saint in the calendar, but a great man and a great scholar. You can read about him as historian, hermit, exegete and in a dozen other aspects in **A MONUMENT TO ST. JEROME**, edited by *Father F. X. Murphy* (\$4.50).

When all those fortunate people who are going to the Eucharistic Congress at Barcelona come back, the rest of us had better be able to hold our own with them on the subject of Spain. Luckily, *Carlton Hayes'* book **THE UNITED STATES AND SPAIN** (\$2.75) makes this quite simple. In fact if you have read it and the travellers haven't, you will at least know more than they do of what led to the present situation there, and will be in a position to guess quite as well as they can about what is likely to happen next.

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For particulars address the Secretary of the College.

wife arrives on the eve of the traditional big football game, right after an impetuous youth has written a silly attack on the trustees in the student newspaper. While all this could have been material for a heavy-handed social satire, the authors have cannily written *The Male Animal* mainly for laughs, playing the social protest *pianissimo*.

If the authors were boastful men, either of them could lay claim to proficiency in at least two arts. Mr. Nugent is an actor as well as a playwright, while Mr. Thurber has won laurels with his zany caricatures. The characters in *The Male Animal* could have stepped right off the latter's drawing board. In protest drama the conservative alumni are always football-crazy, while the reactionary trustee is inevitably a gent who was graduated with two holes in his head instead of the one he had in his freshman year. The insurgent camp usually includes an aging senior professor who in thirty years has not had the courage to express his opinions, and a loyal college wife who is wavering until the moment of crisis, when she bravely takes her stand beside her husband as he tosses caution to the wind and defies the tyrannical trustees.

Those characters, as etched by Thurber and Elliott, are line drawings rather than portraits. There is an aura of pungent reality about them; yet they are slightly incredible. When the authors set them in action at cross-purposes with each other the result is cerebral bedlam.

Mr. Nugent, co-starred with Martha Scott and Robert Preston, submits a delicious dead-pan performance as the mild-mannered rebel. Miss Scott plays adequately the role of a campus wife. Mr. Preston's illustration of the Statue of Liberty play is as hilarious as a three-ring circus with clowns crowding all the rings. Eulabelle Moore is casually comical as a refractory colored maid.

Michael Gordon's direction keeps traffic moving smoothly in an attractive set by Melvin Bourne. Coming productions in the spring series at City Center are *Tovarich* and *First Lady*.

THEOPHILUS LEWIS

FILMS

CARBINE WILLIAMS is the real life story of David Marshall Williams who, working under the most adverse of conditions, invented the M1 automatic rifle—some ten million of them were

issued to Allied troops during World War II—while serving a long prison term. It is impossible to say how closely the screen play sticks to facts, but the picture has a ring of dramatic truth about it. In over-all effect it is a compassionate yet not sentimentalized account of an intransigent individual who made a success of his life despite what seemed a hopelessly bad start.

Williams (James Stewart), the non-conforming member of a prosperous North Carolina farm family, took to "moonshining" as a gesture of independence, to support his bride (Jean Hagen). He was accused of killing a Revenue agent in a running gun battle, though there was no evidence that he had fired the shot.

Through a combination of bad luck and his own stubborn pride, he drew a thirty-year sentence. The same pride kept his spirit from being broken by the prison's chain-gang system. It would have been permanently warped, however, had not his untiring experiments with the gun model, under the approbation of a humane warden (Wendell Corey), provided an outlet for his creative energies. Ultimately it was the gun which paved the way to his becoming a responsible member of the community. For *adults* the picture is over-long and sometimes pedes-

trian in style, but it is honest, well-performed and gives considerable insight into a strange and moving success story. (MGM)

THE PRIDE OF ST. LOUIS is a light-hearted and surprisingly felicitous biography of Dizzy Dean which only lack of space prevents me from expatiating on at greater length. As far as facts go, it is a quite faithful account of the fabulous pitcher's career. What is more important, Herman J. Mankiewicz' script gets beneath the obvious surface eccentricities and captures the essential humanity of its central character. In this it receives an invaluable assist from Dan Bailey's likeable performance. For baseball fans young and old the picture has humor and warmth and a commendable feeling for the color and excitement of the ball park.

(20th Century-Fox)

THE WILD NORTH is another story set in motion by a rugged individualist's cavalier attitude toward the law; and oddly enough the law is again represented by Wendell Corey. In this case the hero (Stewart Granger) is a French-Canadian trapper who kills a man in self-defense under circumstances which he does not trust a jury of townspeople to understand.

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plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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WASHINGTON, D. C., William J. Gallery Co., 718 11 St., N. W.

WESTMINSTER, Md., The Newman Book Shop.

WHEELING, Harry D. Corcoran Co., 2129 Market St.

WICHITA, Catholic Action Bookshop, 114 South Emporia.

WINNIPEG, Can., F. J. Tonkin Co., 214 Bannatyne Ave.

Rather than stand trial, he becomes a fugitive in the Canadian arctic wilderness, closely pursued by a Mountie (Corey) pledged to get his man. Most of the picture is on an elementary adventure-story level. It is full of avalanches, blizzards, marauding bear packs, death-defying journeys through rapids, and awe-inspiring scenic vistas photographed in Ansco-color. It may appeal to adults as a sort of bargain-basement north woods equivalent of *King Solomon's Mines*. The story winds up with an engaging switch on the Mounted Police slogan: the prisoner brings in the Mountie, and in the process vindicates himself. (MGM)

LOYOLA—THE SOLDIER SAINT. This biography of St. Ignatius Loyola was originally made in Spain in many of the actual sites—Montserrat, Manresa, Loyola, etc.—which figured prominently in the Saint's life. For its American release the picture has been re-edited, provided with dubbed-in English dialog and with a foreword spoken by Rev. Alfred J. Barrett, S.J. While the film is accurate, reverent and in part beautifully photographed, it does not have the dramatic validity or universal appeal of, for example, a *Monsieur Vincent*. For this reason it is probably better suited to the school and church use for which it is ultimately intended than for commercial distribution. (Simplex)

MOIRA WALSH

PARADE

IF THERE HAD BEEN NEWSPAPERS featuring "The Inquiring Reporter" type of column in the early days of the Catholic Church . . .

THE INQUIRING REPORTER

The Question

Did you personally see Jesus Christ alive after His death on the Cross?

The Answers

Mary, the Mother of Jesus: Yes, I saw Him radiant and glorious three days after His agony and death. He came to me direct from the tomb, and the joy of seeing Him once more banished the horrors of the crucifixion from my mind. From then on, I met Him frequently both in private and in public. At length I saw my Son ascending triumphant into the heavens.

Mary Magdalen: I certainly did see Him alive after His death on the

Cross. The first time was at the tomb. I went there to anoint His body. When I found it gone, I was beside myself with grief. I ran back and told Peter and John; then wandered around a while, finally returning to the tomb. A man was there, but I was so unnerved and distracted, I scarcely noticed him. Then He said: "Mary." I turned my head—and there, alive and well, was Jesus, whose dead body I had helped put in the tomb three days before. I saw Him on a number of occasions after that.

Peter: Yes. Early on the first day I began to suspect He was risen. Mary Magdalen reported to John and me that His body was not in the tomb. We ran out there. The body was gone, but the linen head-covering and the winding sheet were not. The head-covering was neatly folded. We reasoned that body-snatchers would not have folded the linen head-covering or taken off the winding sheet. They would have been in too great a hurry. A suspicion that He had risen took hold of us. About an hour after my return from the tomb, He appeared to me. In the days that followed, I walked and talked and ate with Him many times.

John: After His death, I saw Him frequently in Jerusalem and in Galilee. I was in the upper room when He came through the closed door and ate with us. I was on the lake shore when He cooked breakfast for us, and made Peter the Chief Shepherd of His flock. I was present when He vanished into the sky.

Philip: Of a truth I did. The first time was in the upper room three days after His crucifixion. We were eating there. Peter, Mary Magdalen and the brethren from Emmaus reported they had seen Him, but we were slow to believe. It just seemed too good to be true. Suddenly, He was there in our midst. I was frightened, so were others. He said: "Why are you frightened . . . a spirit has not flesh and bones as you see Me to have." Then He ate some of the roasted fish we had on the table. My doubts disappeared like bad dreams. My joy knew no bounds. After that I saw and talked with Him frequently.

Thomas: Yes, I did, but I was the hardest of all to convince. When my brethren told me they had seen Him three days after the crucifixion, I would not believe them. Eight days later, I was in the upper room when He appeared again. He showed me the wounds in His hands and feet and side. I could not doubt any longer. I was sure at last. I knelt before Him and from the bottom of my heart I exclaimed: "My Lord and my God!"

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CORRESPONDENCE

France in Morocco

EDITOR: Father Kearney's article in your April 5 issue, "No rest in the Arab World," does something to rectify an impression created by some of your recent editorial comments, and more particularly by Mr. Landau's article "The problem of Morocco" (AM. 4/12), that French colonialism is one of those black-and-white problems which could be solved overnight if France would only be reasonable.

Mr. Landau's lack of objectivity can be excused on the ground of his deep affection for the Arab people, coupled quite possibly with a certain amount of the traditional British suspicion of French motives. However, in the interests of balanced reporting, it would seem to this reader at least that you should have someone present the French side of the problem.

EDWARD A. FINLAY

Paris, France

Community service by schools

EDITOR: I should like to make a few complimentary remarks about your article "The school in the American community" (4/19).

In the past I have heard much criticism of parochial schools. I believe that most of it could have been avoided had the schools concerned fostered better community relations.

Your suggestions on the various ways to go about developing these vital relations were excellent. For example, you mention providing well-trained bands for community celebrations as a service people will appreciate. The St. Lawrence grammar-school band of Minneapolis, Minn., has been doing just this for years. As a result, it has received favorable comment wherever it has made an appearance.

Ascension Parish, in the same city, has provided the facilities of its school gymnasium for city-wide amateur boxing shows. The annual Minnesota AAU basketball tournaments have been held there for many years.

JOHN C. MATLON

Camp Rucker, Ala.

Outlook cloudy

EDITOR: In his review of my book *The Future of American Politics* (AM. 4/26), John J. Ryan Jr., along with the nice things he says, states that he thinks I did too much careful hedging about the probable results of next November's election. Since I left that impression on Mr. Ryan, I obviously

did not do as good a job of making myself clear as I should have.

In my book I set down as my conclusions 1) that, apart from the personalities of the candidates (who, of course, could not be foreseen when my book was written), I had found the Democratic coalition so deeply divided that the odds favored a Republican victory; 2) that no fundamental realignment of party strength was in sight. In short, I saw—and still do see—a Republican Presidential victory by a close margin.

Of course, it would have been much more spectacular to have predicted an abrupt realignment of party strength or a dramatic victory by one party. Is it hedging to say that this is not likely to happen? Is a report of continued indecision less definite than a report of decision?

Perhaps I did not make myself clear in my book. On that point I have to accept the reader's verdict. Certainly, I intended to make it clear that I saw the future of American politics as a continuation of the current stalemate.

SAMUEL LUBELL

New York, N. Y.

For better movies

EDITOR: Richard McCormick's "Standards and the Stagirate" in the May 3 AMERICA is highly to be commended for applying fundamental standards of art to films. However, no matter what standards we use in evaluating films, better movies won't be made until the customers patronize them.

Contrary to Arthur L. Mayer's contention, I do not believe the fault is all the public's. The ordinary picture is made for the ordinary movie-goer. If the out-of-the-ordinary picture is made to appeal to the better mind, then Hollywood must find a way to bring that picture to the attention of the better mind.

Sir Laurence Olivier's *Henry V* was a financial success. A picture of equal merit without Shakespeare's and Olivier's reputation would not have done as well. The reason is that the people who enjoy such a picture do not by habit patronize the run-of-the-mill Hollywood movies. If Hollywood wants better pictures patronized, it will have to convince the intelligent public that besides spending millions on drivel, it can also produce pictures that will interest mature minds.

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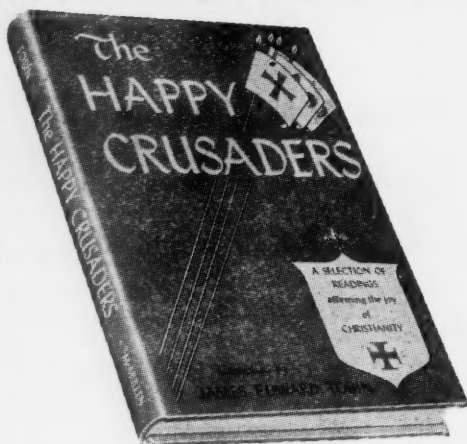
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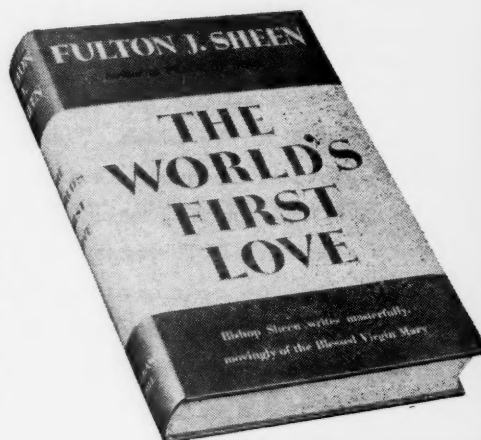
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